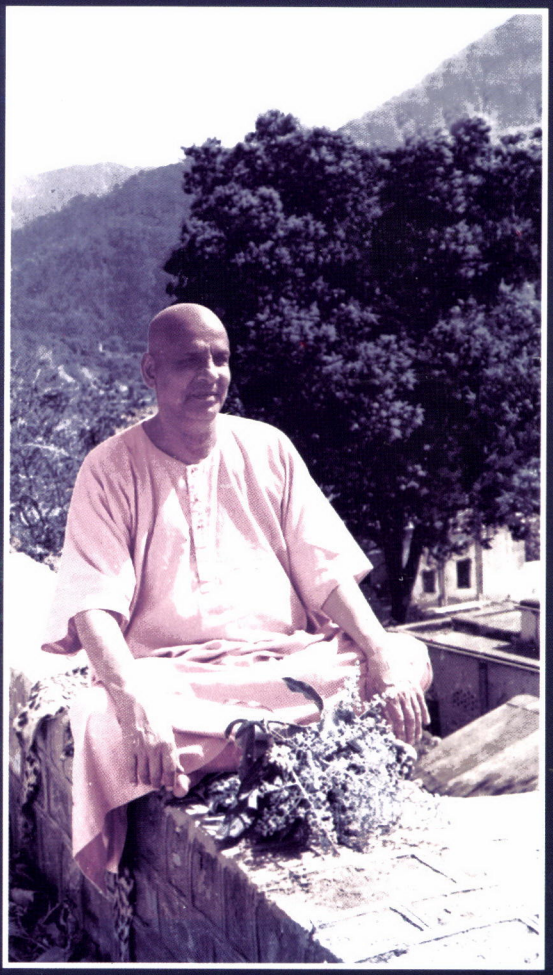
SURE WAYS FOR SUCCESS IN LIFE AND GOD REALISATION



SWAMI
IVANANDA

SURE WAYS FOR SUCCESS IN LIFE AND GOD-REALISATION

PLATINUM JUBILEE SERIES: JANUARY 13th, 2011

SURE WAYS FOR SUCCESS IN LIFE AND GOD REALISATION

Sri Swami Sivananda

Published by

THE DIVINE LIFE SOCIETY
P.O. SHIVANANDANAGAR—249 192
Distt. Tehri-Garhwal, Uttarakhand, Himalayas, India

Price] **2010** **[Rs. 140/-**

First Edition:	1936	Ninth Edition:	1966
Second Edition:	1942	Tenth Edition:	1970
Third Edition:	1944	Eleventh Edition:	1977
Fourth Edition:	1946	Twlefth Edition:	1983
Fifth Edition:	1950	Thirteenth Edition	1990
Sixth Edition:	1957	Fourteenth Edition:	1994
Seventh Edition:	1960	Fifteenth Edition:	1998
Eighth Edition:	1963	Sixteenth Edition:	2003
Seventeenth Edition:	2007	**Eighteenth Edition:**	**2010**

[3,000 Copies]

© The Divine Life Trust Society

Printed on the Holy and Auspicious Occasion of the Platinum Jubilee Celebrations of The Divine Life Society established on 13th January, 1936

ISBN 81-7052-005-3

ES 174

Published by Swami Padmanabhananda for The Divine Life Society, Shivanandanagar, and printed by him at the Yoga-Vedanta Forest Academy Press, P.O. Shivanandanagar, Distt. Tehri-Garhwal, Uttarakhand, Himalayas, India

Dedicated to

Those who want to have success in life, who desire to increase their income, their working and earning capacities, who long to have a happier and broader life, who are eager to develop their memory, will and concentration, cultivate virtues, eradicate negative qualities and who eventually want to have God-realisation.

ॐ

1st August 1941.

Sweet Self,

Without perfect Brahmacharya you cannot have substantial Spiritual progress. There is no half-measure in the spiritual path.

Control the body first. Then purify your thoughts through prayer, Japa, kirtan, vichara and meditation.

Make a firm resolve "I will be a perfect Brahmachari from today."

May Lord give you Spiritual strength to resist temptation and kill lust. Om Tat Sat.

Sivananda

SRI SWAMI SIVANANDA

Born on the 8th September, 1887, in the illustrious family of Sage Appayya Dikshitar and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and an innate feeling of unity with all mankind.

His passion for service drew him to the medical career; and soon he gravitated to where he thought that his service was most needed. Malaya claimed him. He had earlier been editing a health journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all; dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind renounced his career and took to a life of renunciation to qualify for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jivanmukta.

In 1932 Swami Sivananda started the Sivanandashram. In 1936 was born The Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 Swamiji undertook a lightning tour of India and Ceylon. In 1953 Swamiji convened a 'World Parliament of Religions.' Swamiji is the author of over 300 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read Swamiji's works is to drink at the Fountain of Wisdom Supreme. On 14th July, 1963 Swamiji entered Mahasamadhi.

CHATUH-SLOKI BHAGAVATA

ज्ञानं परमगुह्यं मे यद्विज्ञानसमन्वितम् ।
सरहस्यं तदंगं च गृहाण गदितं मया ॥

(a) Hear from Me the most secret knowledge coupled with the essential experience and its component parts.

यावानहं यथाभावो यद्रूपगुणकर्मक: ।
तथैव तत्त्वविज्ञानमस्तु ते मदनुग्रहात् ॥

(b) May you realise by My Grace the knowledge of Myself and what form, qualities and actions I am endowed with.

अहमेबासमेवाग्रे नान्यद्यत्सदसत्परम् ।
पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥

1. Before the creation I alone existed. There was nothing, Sat or Asat (existence or non-existence). I am That which remains after dissolution.

ऋतेऽर्थं यत्प्रतीयेत प्रतीयेत चात्मनि ।
तद्विद्यादात्मनो मायां यथाभासो यथा तम: ॥

2. Understand that to be Maya or illusion which is devoid of any purpose, which is not to be found in the Self and which is unreal like light and darkness.

यथा महान्ति भूतानि भूतेषूच्चावचेष्वनु ।
प्रविष्टान्यप्रविष्टानि तथा तेषु न तेष्वहम् ॥

3. As the primary elements are amalgamated, with one another and also separate from one another at the same time, so I pervade the whole universe and am also separate from it.

एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनात्मनः ।
अन्वयव्यतिरेकाभ्यां यत्स्यात्सर्वत्र सर्वदा ॥

4. The aspirants should, by the methods of Anvaya-Vyatireka (positive and negative), know that thing which exists always and everywhere.

एतन्मतं समातिष्ठ परमेण समाधिना ।
भवान्कल्पविकल्पेषु न विमुह्यति कर्हिचित् ॥

(c) Experience this Truth through the highest Samadhi so that you will not be disturbed even by illusory objects.

THOUGHTS FROM THE UPANISHADS

"Who sees everything in his ATMAN and his ATMAN in everything, by that he feels no revulsion."—*Isavasya Upanishad.*

"The ATMAN, subtler than the subtle, greater than the great, is seated in the heart of each living being. He, who is free from desire, with his mind and senses composed, beholds the majesty of the SELF and becomes free from sorrow." —*Katha Upanishad.*

"Pranava (OM) is the bow, the mind is the arrow, and the BRAHMAN is called its target. It is to be hit by a man who is self-collected (with concentration); and then, as the arrow becomes one with the target, he will become one with BRAHMAN."—*Mundaka Upanishad.*

"Knowing the bliss of BRAHMAN from which all words return without reaching It, together with the mind, (one) is not afraid of anything. Him certainly does not grieve (the thought): 'Why have I not done what is good? Why have I committed sin?' Indeed, both these he regards as ATMAN who knows thus."—*Taittiriya Upanishad.*

"He is bright, formless, all-pervading, existing without and within, unborn, without Prana, without mind, pure and beyond the Avyakriti, which is beyond all."—*Mundaka Upanishad.*

"OM—this is immortal. Its explanation is this all; what was, what is and what will be, is all verily the word OM; and everything else which is beyond the threefold time is also verily the word OM."—*Mandukya Upanishad.*

"What none can comprehend with the mind, but by which, the sages say, the mind is comprehended, know That alone is BRAHMAN and not this they worship here."—*Kena Upanishad.*

"The perfect spirit of thousand heads, of thousand eyes and of thousand feet, pervading everywhere (internally and externally), dwells ten fingers above the navel in the heart."—*Svetasvatara Upanishad.*

COURSE OF SADHANA

1. You must be able to sit on one Asana with head erect for a period of 3 hours at a stretch.

2. Practise Pranayama for half an hour daily.

3. You must get up at 4 a.m., and start meditation first. Then you can have the practice of Asana and Pranayama. Meditation is the most important.

4. Have concrete meditation to begin with—meditation on any form you like best. Feel the Indwelling Presence in the form and think of the attributes—Purity, Perfection, All-pervading Intelligence, Bliss-absolute, Omnipotence, etc. When the mind runs again and again, bring it to the point. Have another sitting for meditation at night. Be regular in your practice.

5. Develop right thinking, right feeling, right acting and right speaking.

6. Eradicate vicious qualities, such as anger, lust, greed, egoism, hatred, etc.

7. Discipline the Indriyas. Observe the vow of silence for two hours daily.

8. Develop virtues—forgiveness, mercy, love, kindness, patience, perseverance, courage, truthfulness, etc.

9. Keep daily spiritual diary regularly and stick to your daily spiritual routine at all costs.

10. Write your Ishta Mantra—Hari Om or Sri Ram, etc., in a notebook one hour daily and send it on to me along with the spiritual diary at the end of every month.

11. Become a pure vegetarian.

THY REAL NATURE

SING OR CHANT OM OM OM—RAM RAM RAM

Hey Saumya! Dear Immortal Self! Be bold! Be cheerful though you are on the roll of unemployment, though you have nothing to eat, and though you are clad in rags. Thy essential nature is Sat-Chit-Ananda (Existence-Absolute, Knowledge-Abolute and Bliss-Absolute). The outer cloak, this mortal physical sheath, is an illusory Mayaic production. Smile, whistle, laugh, jump, dance in joy and ecstasy. Sing Om Om Om! Ram Ram Ram! Shyam Shyam Shyam! Sivoham Sivoham Sivoham! Soham Soham Soham! Come out of this cage of flesh. Thou art not this perishable body. Thou art Immortal Soul. Thou art sexless Atman. Thou art the son of the King of kings, the Emperor of emperors—Brahman of the Upanishads, the Atman who dwells in the chambers of your heart—Hridaya Guha. Act as such. Feel as such. Claim your birthright; not from tomorrow or the day after, but right now, from this very second. *Tat tvam asi*—Thou art That. Feel! Assert! Recognise! Realise! O Niranjana bold!

SONG FOR DEVELOPING WILL

Bhajo Radhe Krishna, Bhajo Radhe Shyama
Om Om Om Om Om, Om Om Om Om Om
Soham Soham, Sivoham Soham

Will is Atma-Bal, Will is dynamic;
Have a strong Will, and realise Atman.

Om Om Om Om

Your Will has become weak, through various desires;
Destroy them to the very root, by Vivek-Vairagya-Tyag.

Om Om Om Om

My Will is powerful, I can blow up mountains;
I can stop the ocean waves, I can command elements.

Om Om Om Om

I can command nature, I am one with Cosmic Will;
I can dry up ocean, like Muni Agastya.

Om Om Om Om

My Will is pure and strong, no one can resist;
I can influence people, I always get success.

Om Om Om Om

I am hale and hearty, I am always joyful;
I radiate joy and peace, to million distant friends.

Om Om Om Om

I can give Samadhi, by simple gazing;
I can do Sakti-Sanchar, by mere Sankalpa.

Om Om Om Om

I am Yogi of Yogins, I am Emperor of emperors;
I am King of all kings, Shah of all Shahs.
Om Om Om Om

I can elevate aspirants, by simple Master's touch;
I can work wonders, by the power of Sat-Sankalpa.
Om Om Om Om

I can heal millions, from a long distance;
This is due to Will, therefore develop Will.
Om Om Om Om

Give up Vasanas, and think of Atman;
This is the royal way, to develop your Will.
Om Om Om Om

Keep diary, give up cares and worries;
Do simple Tapas and develop attention.
Om Om Om Om

Develop patience, and have command of temper;
Control the Indriyas, and practise meditation.
Om Om Om Om

Have power of endurance, and practise celibacy;
All these will help you, to develop your Will.
Om Om Om Om

I am neither mind nor this body, Immortal Self I am;
I am witness of three states, I am Knowlege-Absolute.
Om Om Om Om

PRAYER TO THE MOTHER

Salutations to the Divine Mother who exists in all beings in the form of intelligence, mercy and beauty. Salutations, O Sweet Mother, the consort of Lord Siva! O Mother Parvati, Thou art Lakshmi. Thou art Sarasvati. Thou art Kaali, Durga and Kundalini. Thou art the embodiment of all power. Thou art Para Sakti. Thou art in the form of all objects. Thou art the sole refuge for all. Thou hast enchanted the whole world. The whole universe is the play of Thy three Gunas. How can I praise Thee? Thy glory is indescribable. Thy splendour is ineffable. Protect me. Guide me. O Loving Mother!

O Adorable Mother! Thou hast generated this great illusion by which all people walk deluded in this world. All sciences have come from Thee. Without Thy grace, no one can get success in spiritual Sadhana and salvation in the end. Thou art the seed for this world. Thou hast two aspects, viz., the unmanifested aspect (Avyaktam), and the manifested aspect or the gross universe. The whole world gets dissolved in Avyaktam during Pralaya. Give me the divine eye. Let me behold Thy real majestic form. Help me to cross this illusion. O Kind Mother.

O Compassionate Mother! I bow to Thee. Thou art my saviour. Thou art my goal. Thou art my sole support. Thou art my guide and the remover of all afflictions, troubles and miseries. Thou art the embodiment of auspiciousness. Thou pervadest the whole universe. The whole universe is filled with Thee. Thou art the storehouse of all qualities. Do Thou protect me. I again and again salute Thee!

O Glorious Mother! Salutations to Thee. All women are Thy parts. Mind, egoism, intellect, body, Prana and senses are Thy forms. Thou art Para-Prakriti and Apara-Prakriti. Thou art

electricity, magnetism, force, energy, power and will. All forms are Thy forms only. Reveal to me the mystery of creation. Bestow on me the divine knowledge.

O Loving Mother! Thou art the primal energy. Thou hast two aspects, viz., the terrible and the peaceful. Thou art modesty, gentleness, shyness, generosity, courage, forbearance and patience. Thou art faith in the heart of devotees and nobility in noble people, chivalry in warriors and ferocity in tigers. Give me strength to control the mind and the Indriyas. Make me worthy of dwelling in Thee. Salutations unto Thee.

O Mother Supreme! When shall I have equal vision and balanced state of mind? When shall I be established in Ahimsa, Satya and Brahmacharya? When shall I have Thy vision? When shall I get deep abiding peace and perennial joy? When shall I enter into deep meditation and Samadhi? O Radiant Mother! I have not done any spiritual Sadhana or service of teachers. I have not practised any Vrata, pilgrimage, charity, Japa, meditation or worship. I have not studied religious scriptures. I have neither discrimination nor dispassion. I have neither purity nor burning yearning for liberation. Thou art my only refuge. Thou art my only support. My silent adorations unto Thee! I am Thy meek suppliant. Remove the veil of ignorance.

O Gracious Mother! Prostrations unto Thee. Where art Thou? Do not forsake me. I am Thy child. Take me to the other shore of fearlessness and joy. When shall I behold Thy lotus-feet with my own eyes? Thou art the boundless ocean of mercy. When the philosopher's stone turns iron into gold by contact, when the Ganga turns impure water into pure water, canst Thou not change me, O Mother Divine, into pure soul? May my tongue repeat Thy Name always.

UNIVERSAL PRAYER

Thou art, O Lord, the creator of this universe. Thou art the protector of this world. Thou art in the grass and the rose. Thou art in the sun and the stars. Salutations unto Thee! O bestower of joy and bliss!

O sweet Lord! Let me be free from the clutches of death. Let me be able to look upon all beings with equal vision. Let me be free from impurity and sin! Give me strength to control the mind! Give me strength to serve Thee and the humanity untiringly. Make me a fit instrument for Thy work. Make me pure and strong!

I bow to Thee, O indweller of my heart! O Secret of secrets! Remove my weaknesses, defects and evil thoughts. Make me pure so that I may be able to receive Thy grace and blessings! O Lord! Thou art the thread-soul that connects all beings. Thou pervadest all, permeatest and interpenetratest all things of this universe.

Thou art Light Divine! Thou art the dispeller of ignorance. Thou art all-merciful Lord! Give me a life without disease! Let me remember Thee always! Let me develop all sublime virtues!

Thou art self-luminous. Thou art my Father, Mother, Brother, Friend, Relative and Guide! Let me realise the Truth! Let me be free from greed, lust, egoism, jealousy and hatred. Prepare me as Thy sweet messenger on this earth so that I may radiate joy, peace and bliss to the whole world. Let me utilise this body, mind and senses in Thy service and in the service of Thy creatures. Breathe unto me Thy breath of Immortality! Let me recognise the universal brotherhood of man! Let me love all as my own Self! Salutations unto Thee, O Lord of compassion!

PRAYER FOR WORLD-PEACE

O Adorable Lord! May absolute peace reign over the whole world! May wars come to an end soon! May all nations and communities be united by the bond of pure love! May all enjoy peace and prosperity! May there be deep abiding peace throughout the universe! Grant us eternal peace—the peace that passeth all understanding. May we all work together harmoniously with the spirit of self-sacrifice for the well-being of the world! May we all develop cosmic love and universal brotherhood! May we see God in all faces!

O all-merciful Lord! Grant us an understanding and forgiving heart, broad tolerance and adaptability. Grant us the inner eye of wisdom, O Lord, with which we will behold Oneness of the Self everywhere.

Peace be to the East! Peace be to the West!
Peace be to the North! Peace be to the South!
Peace be above! Peace be below!
Peace be to all creatures of this universe!!

Sarvesham svasti bhavatu!
Sarvesham santir bhavatu!
Sarvesham purnam bhavatu!
Sarvesham mangalam bhavatu!

May Auspiciousness be unto all!
May Peace be unto all!
May Fullness be unto all!
May Prosperity be unto all!

Lokah samastah sukhino bhavantu!

May Happiness be unto the whole world!

Om purnamadah purnamidam
Purnat purnamudachyate,
Purnasya purnamadaya
Purnamevavasishyate.

Om! That is Full. This is Full. From that Full, this Full has come; when this Full is taken from that Full It always remains Full!

Om Santih! Santih! Santih!

Om Peace! Peace! Peace!

INTRODUCTION

What is life, my dear brothers? Is it merely the act of breathing or respiration or digestion or excretion, or the acts of metabolism, anabolism or katabolism, the constructive or destructive changes that ever go on in the physical organism or human body or economy of nature? Is it mere thinking or planning or scheming to earn money, name and fame? Is it the act of procreation to keep up the line? Is it the sum total of all these processes? Or is it the movement of the protoplasm in the unicellular organism, amoeba, with its single nucleus? Scientists and biologists have a very different conception of life. Philosophers like Sankara have quite a different conception of life.

Life is of two kinds, viz., life in the matter, and life in Atman or spirit of pure consciousness. Biologists and physiologists hold that life consists of thinking, feeling, knowing, willing, digestion, excretion, circulation, respiration, etc. This kind of life is not everlasting. This is attended with dangers, pain, fear, cares and anxieties, worries, exertion, sin, birth and death with their concomitant evils, viz., old age, disease, etc. Therefore, sages, seers, Rishis, prophets and saints who have realised their inner Self by discipline of the mind and the organs, by Tyaga and Tapas, by Vairagya and Abhyasa, by leading a life of self-denial, self-sacrifice and self-abnegation have emphatically, without a shadow of doubt—like Amalaka fruit in the hands—declared that a life in the Atman or the Pure Spirit alone can bring everlasting peace, infinite bliss, supreme joy, eternal satisfaction and immortality. They have prescribed various definite methods for Self-realisation according to diverse temperaments, capacities and tastes of individuals. Those who have implicit faith in their teachings, in the Vedas and in the words of the Guru (spiritual preceptor), march fearlessly on the field of spirituality or Truth, and obtain freedom or perfection

or salvation. They do not come back to this Mrityu Loka. They rest in Sat-Chit-Ananda Brahman or their own Svarupa. This is the goal of human life. This is the highest aim or purpose of life. This is the final destination which bears various names as Nirvana, Parama Gati, Param Dham, Brahmi-Sthiti. Self-realisation is your highest duty.

This does not mean, however, that we should ignore the life in the physical plane of matter. Matter is expression of God (Brahman) for His own Lila. Matter and Spirit are inseparable like heat and fire, cold and ice, flower and fragrance. Sakti and Sakta (power and he who possesses power) are one. Brahman and Maya are inseparable and one. A life in the physical plane is a definite preparation for the eternal life in Brahman. World is your best teacher; the five elements are your Gurus. Nature is your mother and director. Prakriti is your silent Master. World is the best training ground for the development of various divine virtues, such as, mercy, forgiveness, tolerance, universal love, generosity, nobility, courage, magnanimity, patience, strong will, etc. World is an arena for fighting with the diabolical nature and for expressing divinity from within. The central teaching of the Gita and the Yoga Vasishtha is that one should realise his Self by remaining in the world. "Be in the world, but be out of the world. Behave like the water on the lotus-leaf. Give up the lower Asuric nature which consists of selfishness, lust, anger, greed, hatred and jealousy; assert the divine nature—a life of mental renunciation and self-sacrifice."

Science and religion, politics and religion, are inseparable. They obviously go hand in hand. Politics prepares the ground for the reception of the spiritual seeds. If there is no economical independence, if there is no freedom and peace in the country, how can the spiritual seed be thrown in the land? How can the spiritual teachers disseminate their spiritual knowledge to the children of the soil? How can the prophets bring home the subtle philosophical truths and facts to the minds of the people when there is chaos in the country, when their minds are per-

turbed, and when they have not got sufficient food, clothing and other auxiliaries of life? The mind can receive the teachings of the sages only when it is beyond cares and anxieties and when everything for spiritual Sadhana is already fixed up. Kings like Janaka were looking after Sadhus and Sannyasins in the days of yore very carefully. Rishis had plenty of cows and fruits in their Ashrams and they were nicely carrying on with their Sadhana. Nowadays, there is great difficulty for those who lead the life of absolute renunciation—the Nivritti Marga—and even Sannyasins have to keep money for the very maintenance of Sannyasa itself. Most of the Rajas and landlords in India have become fossilised materialists. They do not care for higher spiritual things. They are immersed in Samsara (worldliness). This is a great pity, indeed! It is high time for them to open their eyes and adopt the ideal of Raja Janaka, or the late Maharaja of Udaipur, or the late Maharaja Pratap Singh of Kashmir. Otherwise, they will have to pay a heavy penalty before God. They cannot escape from the inexorable and immutable Law of God. Scriptures speak that a Raja is an Amsa of Vishnu. He is the real protector of people. He is an embodiment of Vishnu. A portion of the Tapas of religious people who live in his territory goes to him if he administers true justice and if he looks after the spiritual people carefully. He can gain great spiritual strength and peace if he has good Sadhus and Mahatmas in his land taking recourse to their Satsanga. Here are the immortal springs and divine health resorts. Here lies the great elixir of immortality and panacea for a divine life. If a beautiful ideal Ashram for Brahmacharins, Vanaprasthas and Sannyasins, with isolated Kutirs in a solitary place with all the requisite conveniences and a good library is established in every state, it will be a blessing for the state and the world at large. This is a dire need of the hour. Where is the necessity for going to the Alpine tracts and continental springs and baths? It is all waste of money, time and energy. As this cannot give real bliss and peace, it is mere ignorance to visit foreign countries on a pleasure trip and waste money. It has become a mere fantastic whim for rich people

nowadays to visit foreign lands every year. This has become a habit.

Let them close their eyes, withdraw their Indriyas and mind, and plunge deep in the perennial Atmic (divine) springs within. Let them tap the foundation of bliss in the Atman within and do Atma-Kreeda. Here lies the eternal bliss and unalloyed felicity. Then alone supreme satisfaction will come.

Why there are so many Sannyasins in these days? Because, the householders are not properly discharging their duties in accordance with the injunction of the Sastras or the 'Code of Manu.' There is no necessity for Sannyasa and a life in the cave or retreat in the Himalayas, if the householders observe the rules that are laid down in the scriptures. There are many blunders in the daily conduct of householders. They do not observe Brahmacharya and right conduct. They do not speak the truth. They hurt the feelings of others. They are greedy, dishonest and passionate. They do not discharge their duties, such as Sandhya, Agnihotra, service of guests, Svadhyaya, charity, etc. They lead a very materialistic life. Hence they do not grow spiritually. They renounce the world when they experience difficulties. They have not ethical training. They eat, drink and amuse themselves. They are the followers of Epicurean philosophy.

I shall now speak a word on science. Scientists are also Advaita-Vadins or non-dualists. They say: "There is only one substance in this world. That is electron. The whole world is a mass of energy." Energy is the God of scientists. Energy is the God of Saktas also. Scientists have explored the physical world. They have found out methods to control the physical forces of nature. Psychologists are experimenting on the mental plane. They are trying to control the mental forces. Psychology is a branch of Raja Yoga which deals with the control of mind. A close study of the observations and revelations of science brings a man nearer to God. Who gave power to electrons? What is at the bottom of these electrons? What is that power that has combined four parts of nitrogen and one part of oxygen? Who has

framed the laws of nature? Nature is blind. What is that intelligence which moves nature? Who is the *primum mobile*? A study of the physical forces and physical laws, an understanding of the mental forces and the mental laws, are not sufficient to make us perfect. We should have a thorough knowledge and realisation of the substratum that lies hidden behind these names and forms and physical and mental phenomena. Then only we will become perfect masters or full-blown adepts or Arhatas or Buddhas. Can scientific inventions make us really happy? That is the Question of questions now. What has science done to us? No doubt, it has added a fund of knowledge on the physical plane. But, this knowledge is mere husk when compared with the knowledge of the Self, Brahma-Vidya or Para-Vidya. All sciences are founded on the knowledge of Atman. Are you really happy now? Can the electric fan or the aeroplane or the radio talkie give us real peace which the mind is thirsting for? Thanks to science and scientists who work wholeheartedly for years together in closed rooms for inventions and discoveries. They are giving comforts. Electricity does all sorts of work. It pumps water. It lifts us to the top storey. It cooks food. It carries us to London and Paris. Science has made our travel and communications easy and quick. There are some advantages. But the disadvantages outweigh the advantages. It has made living very costly and luxurious. Man is more restless now. A luxury of today becomes a want of tomorrow. Every man and woman wants a pocket radio, a torch, a wristwatch, a car, a household cinema, etc. The standard of living has become very high. Clerks and officers do not hesitate to tell lies and take bribes to make both ends meet. The cinema and fashion are devouring all their earnings. People have lost their senses and walk self-deluded in this sense-universe. Sense-gratification has become the goal of life. Even the so-called English-educated people are not exceptions. They are the most ignorant people. Intelligent people devise intelligent methods to take bribes and earn money by various dishonest means. There is corruption everywhere. Honesty and candidness have taken

to their heels. Double-dealings, crookedness, cheating and chicanery have taken possession of all. All these are the products of luxurious living consequent upon scientific inventions and Western civilisation. It has brought restlessness everywhere. Physical degeneration has set in. A man cannot walk even a furlong now. He wants a push-push or a car. A doctor or pleader, even if he is starving, must maintain a car. Otherwise, he cannot get patients or clients. His wife wants silk Saris, face-powder, rouge, lip-stick and scents. Seats have to be reserved for picture houses. Where to go for money. He has to tap the poor people. He fills up a bottle with water and coloured tinctures and charges heavily. He extorts money by charging too much for injections and visits. He has to do it. Mercy, sympathy and honesty have fled away from his heart. When the mind is filled with greed, passion and dishonesty, conscience is destroyed. The doctor will say: "What is to be done, sir? These days are hard. Living has become costly. Education of children is costly. I have to do it. I know I am in the wrong path. I have to tell lies and earn money by dishonest means." In days of yore, our parents were washing their own clothes. They could walk forty miles daily. They were strong and sinewy. They were living on simple fare. Even now, look at the Gurkha and Maharashtra labourers. They live on ordinary bread, salt and two chillies. Look at the tremendous work turned out by them! Look at their health and marvellous strength! Now, everyone of you wants Ovaltine, Vitamin extracts, Allenbury rusks and oatmeal. The wife wants an exclusive servant and a cook. You want a servant to put on your shoes. The child wants an Ayah.

Now then, is there any remedy for improving this present deplorable state of affairs? Yes, there is. What is that? We will have to get back to nature and natural living. We will have to adopt the simple living and high thinking of our forefathers. Lead a simple, natural life. Wear simple clothing. Walk daily. Give up cinemas and novel-reading. Eat simple food. Lead a hard, laborious life. Be self-reliant. Do not engage servants. Reduce your wants. Be honest in your dealings. Earn at the sweat

of your brow. Control the Indriyas and the mind. Develop noble qualities. Take recourse to the company of wise men. Remember God. Sing His Name. Feel His presence. Think aright. Speak truth and act righteously. Learn to discriminate. Learn how to lead a divine life while remaining in the world. Serve society with Atma-Bhava. Then the whole question is solved. You have regained your Godhead. You have regained your lost paradise. All miseries will come to an end. You will have success in every walk of life and undertaking. Keep the master key with you and open the chambers of Elysian Bliss.

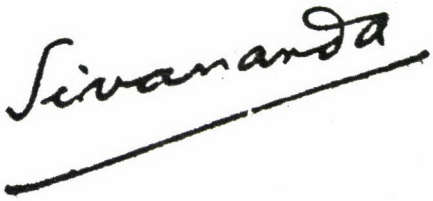
This is not a digression, my dear friends. I want to place before you solid truths and facts. I want you to understand things aright. Truth cannot give pain to any one. Truth alone can triumph. Truth alone can bring real happiness. God is Truth. We will have to realise Truth by speaking truth and doing Satya-Vyavahara. We should live in Truth. Thou art an embodiment of Truth. Truth is your real name. You have come from Truth. You live and have your very being in Truth. You dissolve this body and mind in Truth. Therefore realise Truth, O dear brothers, Nectar's sons, children of Light!

What is success? Is it material prosperity and thriving on well in this world with plenty of money and children, or something else? Success is of two kinds, viz., worldly success and spiritual success. If you are in good affluent circumstances, if you have everything that this world can give you, this is worldly success. This alone will not suffice. Because, this world is imperfect. You must have success in the spiritual world also. You must have success in the path of realisation as well. Then only you will have complete or perfect success.

I shall now describe in a nutshell the ways to achieve success in both worlds, material and spiritual. Hear them with rapt attention and follow them. Put them in actual practice. Then alone you can achieve greatness and everlasting peace. It is easier to preach twenty than to become one of the twenty in following the dictates. An ounce of practice is thousand times better

than tons of theories. You have had enough of theories. Now come to the solid field of practice. Become a practical Yogi of this world and the world beyond. Let success attend on thee!

In conclusion, I will suggest in the pages of this book, definite lines or ways for attaining success in this life here for obtaining worldly prosperity, for getting plenty of food and cattle, for getting healthy and spiritually inclined progeny, for rolling in Rolls Royce, for getting money in abundance, for getting success in every undertaking, for influencing others in various ways, for leading a happy and contented life, for wielding power, name and fame, for having unique health, strength, vigour and vitality, for having a smooth, unruffled daily life and for eventually attaining that eternal life of undecaying joy and unfading divine splendour and glory. My earnest and fervent prayer with folded hands is that, you must sincerely attempt with care, diligence, patience and perseverance in the realisation of the truths that are inculcated here by regular daily practice. Time is most precious. Time is fleeting. You are growing old every second. When the bell rings, one hour is cut off from your life. The moment you are born, death exists side by side with birth. Cells grow and cells decay. You cannot get once again this human birth. Become a successful man in your life's career and become a God-man, right now, this very second. This is the fervent prayer of your intimate brother Siva. Glory, splendour and joy be unto thee! Rest in thine own Sat-Chit-Ananda Svarupa.



CONTENTS

Chatuh-Sloki Bhagavata 8
Thoughts from the Upanishads 10
Course of Sadhana 12
Thy Real Nature 13
Song for Developing Will 14
Prayer to the Mother 16
Universal Prayer 18
Prayer for World-Peace 19
Introduction 21

CHAPTER ONE

CULTURE OF WILL AND MEMORY

Who Is God' 37
Spiritual Culture 38
A. Jnana Yoga 38
B. Bhakti Yoga 39
C. Raja Yoga 40
Special Instructions 40
Will-Culture 43
Formulae for Developing Will 44
How to Apply Will 45
How to Develop the Will-Power 46
Capacity and Will 49
Desire and Will 50
Free Will 50
Have a Cool and Balanced Mind 51
Have Presence of Mind 52

Signs of Growing Will 53
Become an Expert 53
Develop Firmness and Patience 53
Have a Definite Aim in Life 53
Eastern and Western Modes of Culture 54
Conclusion 56
Ethical Culture 57
Bhava Culture 59
Think of the Opposite 62
Thought-Culture 63
The Subconscious Mind 67
Memory-Culture 69
Exercises for Memory-Culture 75
Interest Develops Memory 84
Health and Mind 85
How lo Develop Perception and Hearing 85
Exercises for Developing Hearing 86
Exercises for Developing Sight 88
Ashtavadhana. 90
Mental Relaxation 92
Physical Culture 92

CHAPTER TWO

RAJA YOGA

Practice of Raja Yoga 98
Mental Factory 103
Vasanas 111
Control of the Wandering Mind 121
Yoga of Self-restraint. 128
Practice of Concentration. 130
Trataka 133

Exercises 134
Instructions 135
Practice of Meditation 137

CHAPTER THREE

PSYCHIC INFLUENCE

Personality 142
Power of Suggestion 145

CHAPTER FOUR

CULTIVATION OF VIRTUES

Character-Building 149
Adaptability 153
Ahimsa 155
Truthfulness 158
Self-Reliance 159
Patience and Perseverance 160
Sincerity and Honesty 161
Contentment 162
Regularity and Punctuality 165
Pushing Nalure 167
Pluck or Knack 168
How to Become an Orator?. 169
Hints on Lecturing 170

CHAPTER FIVE

ERADICATION OF NEGATIVE QUALITIES

Shyness 175
Timidity. 175
Pessimism 176
Overctredulousness. 176

Suspicion 177
Intolerance 177
Sensc of Inferiority 178
Depression 179
Indecision 179
Carelessness and Forgetfulness 180
Diffidence 180
Dishonesty 181
The Curse of Bribery 181
Hatred 182
Jealousy, Pride and Hypocrisy 183
Conquest of Anger 183
Cares, Worries and Anxieties 190
Conquest of Fear 194
Control of Evil Habits 196
Conquest of Passion 202
Attachment 210
Mean-Mindedness 214
Crooked-Mindedness 216

CHAPTER SIX

GARLAND OF YOGA

Spiritual Don'ts for Success in Life and God-realisation 217
Duties of Householders 219
Instructions to Aspirants 222
Advice to Students 234
Conservation of Energy 239
Importance of Mouna 249
Importance of Keeping a Spiritual Diary 255
The Spiritual Diary 259
1. *How Many Hours Did You Sleep?* 259

2. *When Did did Get Up From Bed?* 260
3. *How Many Malas of Japa?* 261
4. *How Long in Kirtan?* 262
5. *How Many Pranayamas?* 263
6. *How Long Did You Perform Asanas?* 264
7. *How Long Did You Meditate on One Asana?* 265
8. *Were You Regular In Your Meditation?* 266
9. *How Many Gita Slokas Did You Read or Get By Heart?* 266
10. *How Long Were You in the Company of the Wise?* . 267
11. *How Many Hours Did You Observe Mouna?* 267
12. *How Long Were You in Disinterested Selfless Service?* 268
13. *How Much Did You Give In Charily?* 269
14. *How Many Mantras Did You Write?* 269
15. *How Long Did You Practise Physical Exercises?* . . 269
16. *How Many Lies Did You Tell and With What Self-punishment?* 270
17. *How Many Times, and How Long of Anger and With What Self-punishment?* 271
18. *How Many Hours Did You Spend in Useless Company?* 271
19. *How Many Times Did You Fail in Brahmacharya?* . 271
20. *How Long Did You Spend in Study of Religious books?* 272
21. *How Many Times Did You Fail in the Control of Evil Habits and With What Self-punishment?* 272
22. *How Long Did You Concentrate on Your Ishta Devata (Saguna or Nirguna Dhyana)?* 273
23. *What Virtues Are You Developing?* 274
24. *What Evil Qualities Are You Trying to Eradicate?* . 274
25. *Which Indriya Is Troubling You Most?* 274

26. *How Many Days Did You Observe Fast and Vigil?* . 276
27. *When Did You Go to Bed?* 276
Time Is Most Precious 277
Discipline of Indriyas 279
Benefit of Satsanga 281
Power of Satsanga 282
Glory of Satsanga 283
Satsanga at Home 283
Negative Satsanga 283
Satsanga and Vision of God 284
A Word to Modern Educated Ladies and Gentlemen . . 285
God's Test 286

CHAPTER SEVEN

ANECDOTES

Story of Three Skulls 290
Vilvamangal and Chintamani 291

CHAPTER EIGHT

APPENDIX

Hatha-Yoga Alphabets 293
Karma-Yoga Alphabets 295
Raja-Yoga Alphabets 297
Kundalini-Yoga Alphabets 299
Bhakti-Yoga Alphabets 300
Vedantic Alphabets 302
Gita Alphabets 303
How Should Householders Behave Towards Sannyasins 306
A Spiritually Inclined Son Brings Real Peace 307
Twenty Spiritual Instructions 308
Spiritual Diary Form 309

Sure Ways for Success in Life and God-realisation

CHAPTER ONE

CULTURE OF WILL AND MEMORY

WHO IS GOD?

God is Satchidananda (Existence-Absolute, Knowledge-Absolute and Bliss-Absolute). God is Truth. God is Love. God is Light of lights. God is all-pervading Intelligence or Consciousness. God is all-pervading Power who governs this universe and keeps it in perfect order. He is the Inner Ruler of this body and mind (Antaryamin). He is omnipotent, omniscient and omnipresent. He is the silent Sakshi of your mind. He is the Sutradhara or the holder of the string of your Prana. He is the womb for this world and the Vedas. He is the prompter of Sankalpas (Preraka). He has six attributes, viz., Jnana (intelligence), Vairagya (dispassion), Saundarya or Madhurya (beauty or grace), Aisvarya (Siddhis or powers), Sri (wealth) and Kirti (fame). Hence He is called Bhagavan.

He exists in the past, present and future. He is unchanging amidst the changing phenomena. He is permanent amidst the impermanent things of this world. He is imperishable amidst the perishable things of this world. He is Nitya, Sasvata, Avinasi, Avyaya and Akshara. He has created this world through the three Gunas, viz., Sattva, Rajas and Tamas, for His own Lila. He has Maya under His control.

He is Svatantra (independent). He has Satkama and Sat-sankalpa. He dispenses the fruits for the actions of the Jivas. He is all-merciful. He quenches the thirst of the Jivas in the form of ice and succulent fruits. It is through His power that you see, hear and walk. Whatever you see is God. Whatever you hear is God. God works through your hands and eats through

your mouths. On account of ignorance and Abhimana you have forgotten Him.

Nitya Sukha and Parama Santi can be had only in God. That is the reason why sensible, intelligent aspirants attempt to have Darsana of God or God-realisation. God-realisation can bring an end to the Samsaric wheel of birth and death with its concomitant evils. This world is a long dream. It is a jugglery of Maya. The five senses delude you at every moment. Open your eyes. Learn to discriminate. Understand His mysteries. Feel His presence everywhere. Feel His nearness. He dwells in the chambers of your heart.

SPIRITUAL CULTURE

A. JNANA YOGA

Spiritual culture is the king of all cultures. So I have given prominence to this. Culture is refinement or education. 'Spiritual' means that which relates to the inner Self or Atman or Brahman, whose nature is Existence-Absolute, Knowledge-Absolute and Bliss-Absolute. I do not mean here spiritualism which deals with ghosts, planchette, table-turning and possession of spirits in medium, etc. Thinking on Atman (Atma-Chintana), meditating on Atman, conversing on Atman, hearing of Vedanta or Upanishads, remembering of Atman, will constitute spiritual culture. The student should try to possess the qualifications for realisation of Atman. These qualifications are four in number, viz., (1) Viveka (discrimination between the real and unreal); (2) Vairagya (indifference to sensual enjoyments herein and hereafter); (3) Shadsampat (sixfold virtue)—such as Sama (tranquillity of mind) which results in the eradication of Vasanas, Dama (restraint of the Indriyas), Uparati (satiety or Sannysa or renunciation of works), Titiksha (endurance), Sraddha (faith in the Vedas, words of the Guru and one's own Self), Samadhana (one-pointed mind); and (4) Mumukshutva (intense longing for liberation from births and

deaths). Study of 'Atma Bodha', 'Tattva Bodha', 'Panchikarana', 'Laghu Vasudeva Manana', 'Sankara's Select Works', 'Panchadasi', 'Upanishads' and 'Vichara Sagara', is of great help in spiritual culture in the beginning.

The Mantras for meditation are silent repetition of *Om* or *Soham* or *Aham brahma asmi* or *Sivoham*. One can select any of these four according to his taste. He should feel: "I am the Immortal Self in all. I am the living Truth. I am All-pervading Light, Intelligence or Pure Consciousness", when he meditates on these Mantras. This will eventually result in Atma-Sakshatkara.

B. BHAKTI YOGA

The other ways for spiritual culture are Bhakti Yoga and Raja Yoga. A man of devotional temperament should develop the nine modes of devotion, viz., Sravana, Kirtana, Smarana, Padasevana, Archana, Vandana, Dasya, Sakhya and Atma-nivedana. He should select his Ishta-Devata—either Lord Krishna or Lord Rama, or Devi or Gayatri or Lord Siva—and repeat the particular Mantra, i.e., *Om Namo Bhagavate Vasudevaya* of Lord Krishna, *Om Sri Ram Jaya Ram Jaya Jaya Ram* of Lord Rama, *Om Kring Kalikayai Namah* of Devi or *Om Namah Sivaya* of Lord Siva, daily, for one or two hours in the morning between 4 and 6. He should study the 'Ramayana' and the 'Bhagavata.' He should be in the company of Bhagavatas for sometime. He should do Kirtana and sing His Name. He should meditate on His form in his heart. He should think of His attributes such as all-merciful nature, omnipotence, omniscience, etc. He should try to eradicate the vicious qualities such as lust, anger, greed, dishonesty, cruelty, etc. He should practise Ahimsa, Satya, Brahmacharya, which constitute right conduct. He will slowly cultivate Bhakti and have Darsana of his Ishta-Devata. This is the path of devotion or Bhakti which is suitable for the vast majority of persons.

C. RAJA YOGA

There is another way for spiritual culture. This is the practice of thoughtlessness or making the mind blank. There are eight limbs in this Yoga. Hence it is called Ashtanga Yoga. The book of 'Yoga Darsana' of Patanjali Maharshi is the standard work on this subject. The eight limbs are Yama (restraint), Niyama (observances), Asana (pose), Pranayama (restraint of breath), Pratyahara (abstraction or withdrawal of Indriyas from sensual objects), Dharana (concentration), Dhyana (meditation) and Samadhi (superconscious state). One should be well established in Yama and Niyama. Then alone he can hope to get success in this branch of Yoga. Yama consists of Ahimsa (non-injuring in thought, word and deed), Satya (truthfulness in thought, word and deed), Asteya (non-stealing), Brahmacharya (celibacy or purity in thought, word and deed) and Aparigraha (non-covetousness). Niyama consists of Saucha (internal and external purity), Santosha (contentment), Tapas (austerity), Svadhyaya (study of religious literature) and Isvarapranidhana (devotion to God). Raja Yoga is an exact science. All the methods are very scientific.

SPECIAL INSTRUCTIONS

Take up memory-culture in the beginning. Take to any exercise that suits you best and put it in daily practice. Keep a daily record. This is very important. Mere skipping over the pages will not do. You will not be benefited. If you really want rapid improvement, if you want to become a real man, put the lessons in practice and take down notes. You can watch your progress and correct your mistakes. I want to make you practical man quickly. Keep special notebooks. Send me a copy of the notes of exercises that you have done in a month. I will make corrections and give you very valuable suggestions. I will put you in the right path. If you are very earnest and sincere, you

can finish up the memory exercises in three months. For a mediocre, I allow six months. For a third-class type, I allow one year.

After you are well up in memory-culture, you can take up will-culture. You have gained now some success and power through memory-culture. This will give you a great impetus in the will-culture. You will be rejoicing now. You will be training your every nerve in the practice of will-culture. You have already started the current. It will keep up your zeal and enthusiasm. Practise the assertions boldly and calmly. Finally understand the meaning of every assertion and try to feel it. The feeling will slowly manifest. Do not be discouraged. You will have to fight against your old enemies, the old Samskaras. Wait coolly. Try to develop patience, attention, power of endurance, balance of mind, presence of mind, etc. These qualities are very necessary to develop your will. Develop attention also. Practise will-culture for three months. You will feel your inner strength. The things that appeared difficult sometimes ago can be done with ease now. You will feel that you now have an unruffled mind. Things that easily upset your mind cannot do so now. You can turn out immense work quite smoothly. Your walk is graceful. Your speech is powerful. You are quite a changed man. There is a glow in your cheeks and a peculiar charm in your smile. You are now able to influence many. Your friends notice a magnetic aura in your face.

The practice of concentration should go hand in hand with the memory and will-cultures. Concentration is an auxiliary in all cultures. No culture is possible without concentration. Have regular concentration daily in the morning for half an hour or one hour. Have a spiritual basis in your concentration. You practise concentration not only for developing your memory and will, but mainly for Self-realisation. That is the chief aim. Never, never forget this point. This is the fundamental difference between my system and the various other systems. Brahmacharya and Self-realisation are the keynotes of my system. I harp on these two points in various places. I want you to

develop your memory and will for success in life and achievement of Brahmic bliss eventually. Concentrate on the picture of Lord Krishna or Lord Rama or Lord Siva or Lord Jesus or Lord Buddha or Prophet Mohammed, according to your inclination. The practice of concentration will immensely help your memory and will-culture also. Keep a record of your experiences in concentration in your diary and send a copy to me every month.

The fourth point is the development of virtues. Go through the articles "Character Building" and "Subconscious Mind." You will understand the method of developing various virtues. Develop that virtue which you are hopelessly lacking in. Courage, mercy, universal love, nobility, forbearance, contentment, frankness and honesty must be developed one by one. Take up one virtue every month and meditate on that virtue regularly. You will manifest that virtue in your character. If you develop one important virtue, all other virtues will cling to you. If you have humility and courage, all other virtues will come of their own accord. You should spend daily some time, say half an hour, for development of virtues.

If you are established in Brahmacharya or truthfulness, all other virtues will cling to you by themselves. Take up one of these virtues—humility, courage, Brahmacharya and truthfulness—for development.

The fifth point is eradication of evil qualities. The development of virtuous qualities will itself remove the negative qualities. But, it is better to make a positive attempt also in the eradication of these evil qualities. Then the progress will be rapid. It is a double attack on the enemy. Then success becomes easy and sure. If you could remove lust or anger or egoism, all other evil qualities will disappear by themselves. All evil qualities are the attendants of egoism. If egoism is destroyed, if the commander is slain, all the soldiers and retinues will take to their heels, out of fright, because they have lost their head. All vices originate from anger. If anger is destroyed, all sorts of vices will vanish. Therefore, concentrate your attention in kill-

ing egoism or anger. Then the whole work is done, and done perfectly, too.

The sixth point is the discipline of the Indriyas. This is very important. If the Indriyas are turbulent, you cannot have concentration. Watch every Indriya carefully and curb it by suitable methods, such as fasting, Mouna, Trataka, celibacy, renunciation of articles, Dama and Pratyahara (vide the article on "Discipline of Indriyas"). Indriyas draw you out and make your mind outgoing. Curbing of the Indriyas really means the curbing of the mind. The Indriyas cannot do any independent work without the direct help of the mind.

The seventh point is physical culture. I again remind you that no culture is possible if you do not possess a sound and healthy body. Keep your body strong and healthy, vigorous and active, by regular exercises. You must have a beautiful, symmetrical body.

The eighth point is the keeping up of a daily diary. If you want quick and rapid progress, if you want substantial growth, keep this diary daily. Let this be a true diary with a clean conscience. Having armed yourself with the above Sadhana, you can become a mighty emperor of this world. You can enjoy health, wealth, spiritual bliss and longevity. I have shown graduated exercises according to the capacity of the students. Now it is left to you to expand and grow. You will have to apply yourself diligently. A hungry man will have to eat for himself. A thirsty man will have to drink for himself. Now drink the nectar of Immortality and become a spiritual darling and hero. Get success in every department of your life. These practices will now become part and parcel of your nature after one year. You can go on developing them till you attain perfection.

WILL-CULTURE

Now comes another important culture. The student should pay great attention in this direction, because he will derive im-

mense benefits. Will is Atmabal. Will is dynamic soul-force. Will, if it is rendered pure and irresistible, can work wonders. There is nothing impossible for a man of strong will to achieve in the three worlds. The vast majority of persons have no consciousness of will or mind or intellect, though they talk much on 'will and mind.' The will has become impure and weak through Vasanas (desires). When a desire is controlled, it becomes changed into will. The sexual energy, the muscular energy, anger, etc., are all transmuted into will-force when they are controlled. The fewer the desires, the stronger the will.

Napoleon had a strong will and so he won sanguine success in wars. Visvamitra had a strong will and therefore he created a third world for King Trisanku. Dattatreya had a strong will and so he created a woman by mere willing. Shams Tabreiz had a strong will and so he caused the sun to come down to roast his piece of mutton. Jnanadeva had a strong will and therefore he made the Masjid to move. All Jnanins and Yogins have very strong will.

The force of Brahmacharya is at the back of the will. No will-culture is possible without Brahmacharya. Will is another name for the force of celibacy. Every drop of semen is a magnetic force. Sat-sankalpa is the pure willing of Jnanins. They can do anything by Sat-sankalpa. The Yogi or Jnani creates through pure will. Chudalai wanted to test her husband Sikhidhvaja. She willed and created an imaginary husband for her. She willed and stood up in the air to convince him of her powers. Immediately Sikhidhvaja accepted her as his Guru.

FORMULAE FOR DEVELOPING WILL

Get up at 4 a.m. and sit on Virasana or Padmasana and meditate on these formulae. Repeat them mentally with feeling.

1. My will is pure, strong and irresistible. Om Om Om
2. I can do anything through my will now. Om Om Om
3. I have an invincible will. Om Om Om

Meditation on the immortal Atman develops the will. It is the best method. Do not use the will in wrong directions. You will have a hopeless fall. Do not test the strength of your will in the beginning. Wait till it becomes strong and pure. Will is the king of mental powers. Will is Ichha-Sakti; Prana is Kriya-Sakti; intellect is Jnana-Sakti. When the will operates, all the mental powers, such as power of judgment, power of memory, power of grasping, Dharana Sakti (power of holding), reasoning power, discriminating power, power of inference, power of reflection—all these come into play within the twinkling of an eye. They come to aid the will-power, their master.

HOW TO APPLY WILL

Be not troubled and anxious if there is delay in the development of the will. The will is bound to carry out all your behests in the long run. You can treat any ailment of other people by mere willing. Will: "Let the patient be free from this disease." This will really come to pass immediately. You will be really astonished. You can treat any disease in your body by mere willing. Will strongly: "I must see Mr. John at 8 a.m." The man will be at your door at the exact time. Will alone is your obedient and willing servant. It will fetch anything you want. Will strongly: "I must get that appointment." You will surely succeed. If there is delay, apply the will over again. In the beginning you will find it a bit difficult to apply the will, because it is a new practice for you. Gradually you will know how to apply the will. You will understand the knack and technique, and the will can be applied in the twinkling of an eye, and the object also will be realised in the twinkling of an eye. The stronger the will, the quicker the realisation. Will strongly: "I want to eat mangoes." The mangoes are at your door. They will come anyhow. Practice will make you perfect. Experiences will teach you.

You will have to be very careful in the use of the will. It is always advisable to reserve the will-force for the achievement

of higher spiritual success. Worldly success is nothing. This life is a mere bubble. This world is a long dream. Worldly success will not give you everlasting peace and happiness. Try your will in one or two instances in worldly matters. You will understand and realise its power. Then apply the will in the realisation of the Self. Ignore mundane affairs. They are worthless like straw or dung. Become an Atma-Jnani or Raja Yogi. This alone will give you absolute satisfaction. You are an emperor of the three worlds now. All petty desires will vanish now. Thou art an "Apta-Kama" now—a Jnani in whom all desires are gratified. Is this not really an exalted state?

HOW TO DEVELOP THE WILL-POWER

Attention, power of endurance, overcoming aversion, dislikes and irritations, fortitude in suffering, Tapas (austerities such as standing on one foot, sitting in the hot sun) or Panchagni Tapas before five fires, standing in cold water in piercing winter, raising the hands above and keeping in the same position for an hour, fasting, patience, command of temper, forbearance, clemency, mental power of endurance, firmness in meeting danger, power of resistance or attack, Satyagraha, keeping up daily diary—all pave a long way in developing the will. One should patiently hear the words of others even though they are not interesting and charming. He should not fret and fume. Patient hearing develops will and wins the hearts of others. One should do actions or tasks that are uninteresting. This also develops the will-power. The actions that are not interesting will become interesting after sometime.

Never complain against bad environments. Create your own mental world wherever you remain and wherever you go. There are some difficulties and disadvantages wherever you go. If the mind deludes you, at every moment and at every step, try to overcome the obstacles and difficulties by suitable means. Do not try to run away from bad, unfavourable environments. God has placed you there to make you grow quickly.

If you get all sorts of comforts in a place, you will not grow strong. Your mind will be puzzled in a new place when you cannot get these comforts. Therefore, make the best use of all places. Never complain against surroundings and environments. Live in your own mental world. Nothing can upset your mind. You will find Raga-Dvesha even in the eternal snowy regions of the Himalayas, near Gangotri. You cannot get an ideal place and ideal surroundings in any part of the world. Kashmir is very cool; the scenery is very enchanting; but Pissus (small insects like fleas) trouble you at night; you cannot sleep. Varanasi is a centre of Sanskrit learning, but it is notorious for hot winds in summer. Uttarkasi in the Himalayas is beautiful, but you cannot get vegetables or fruits there; the cold is so very biting in winter. This world is a relative plane of good and evil. Remember this point at all times. Try to live happily in any place, under any condition. You will become a strong and dynamic personality. This is a great secret. Keep this in your pocket and unlock the Elysian regions, the spiritual realms and the immortal abode. You can get sanguine success in any undertaking. You can conquer any difficulty.

The practice of concentration is of great help to strengthen the will. You must have an intelligent understanding of the habits of the mind—how it wanders and how it operates. You must know easy and effective methods to control the wandering of the mind. The practice of thought-culture, the practice of concentration, the practice of memory-culture, are all allied subjects. All these are of immense help in the practice of will-culture. You cannot draw a line of demarcation to denote where the practice of concentration or memory-culture ends and the practice of will-culture begins. There is no hard and fast rule. For further particulars on the practice of concentration, please see the article "Control of Mind-wandering."

Mr. Gladstone and Mr. Balfour could go to deep sleep the moment they went to bed through mere willing. They had such a strong will. Even Mahatma Gandhi had this practice. They

could get up in the morning at any time they wanted, to the very minute. They had so trained their subconscious mind. The subconscious mind was their obedient servant. It would wake them up at the very second. Every one of you should develop this habit through will and become a Gandhi, a Gladstone or a Balfour. Generally, the vast majority of persons simply roll in their beds for hours together and do not get sound sleep even for half an hour. It is the quality of sleep, and not the quantity, that gives refreshment. Sound sleep for even an hour is quite sufficient to refresh the body and revitalise the mind. The moment you go to bed, simply relax the mind and give the suggestion, "I will have good sleep now." Do not think of anything. Napoleon had this habit. Even when the bugle was blowing and the drums were beating on the battlefield, he would be snoring. His subconscious mind would wake him up at the very second he wanted to get up. With a cool mind, Napoleon would appear like a lion on the battlefield. One should train himself to sleep in running cars, trains, and when moving in the aeroplanes, even in a sitting posture. This practice is of immense help for busy medical practitioners, advocates and businessmen, who have to do immense work daily and a good deal of travelling. Life has become so very complex nowadays that busy people do not find time to get enough sleep. Whenever they find some leisure, even for five minutes, they should close their eyes in any place and go to sleep for a short time. This would give great rest. They can continue their further activities. This kind of practice is a blessing to busy people. Their nerves are under great tension and pressure. By relaxing them every now and then, they could refresh themselves and keep quite fit for further activities. One should be able to sleep on the platforms of Howrah or Bombay railway stations when trains are moving at all times. This is a wonderful practice that gives immense strength.

Dr. Annie Besant used to write editorial columns when moving in the cars. There are some busy doctors who read newspapers even when they are in the water closets. They keep

their minds fully occupied. The practice of keeping the mind fully occupied is the best of the practices for keeping up physical and mental Brahmacharya. Those who want to become magnetic and dynamic personalities or prodigies should utilise every second to the best possible advantage and should try to grow mentally, morally and spiritually, every second. Idle gossiping should be given up entirely. Every one of us should realise the value of time. Will is bound to become dynamic if one utilises his time very profitably. Application and tenacity, interest and attention, patience and perseverance, faith and self-reliance, can make a man a wonderful world-figure.

CAPACITY AND WILL

You will have to apply your will according to your capacity. Otherwise, your will deteriorates. You will be discouraged. This is one important point. Make a programme of work or daily routine, according to your capacity, and see that it is carried out daily. Keep only a few items. If you keep several items which cannot be executed in a day, which are beyond your capacity, your interest will slowly wane and your enthusiasm will gradually decline. Your energy will be dissipated and scattered. You will get brain-fag. Whatever you wish to do daily must be carried out to the very letter. Nimbarka Acharya willed that the sun should not pass beyond the Nim tree that was in front of his house; it came to pass exactly. Nalayani willed that there would be no daybreak; it came to pass accordingly. These people had strong will-power. If you also 'will' like this in the beginning, when you are a neophyte, when you have developed your will to a very small extent, you cannot succeed.

Thinking too much is a hindrance in the execution by the will. It brings confusion, diffidence and procrastination. There is slackening of the force of the will. The opportunity will slip away. You may hesitate to put the thing in action. Think for sometime correctly and then decide. As soon as you have resolved, you must 'will' immediately. There must not be any un-

necessary delay. Sometimes you 'will' and do not succeed. This is due to lack of right thinking and right feeling. You must think rightly and, at the same time, feel rightly. Then the 'will' is bound to succeed. Right feeling should invariably accompany right thinking.

DESIRE AND WILL

Divine will is all-powerful. God wills, and everything comes into being the very second. Man wills, but it takes a long time for attaining a thing or materialisation of the desired object as his will is weak. Man thinks, wills, and slowly gets the desired objects after some time. Man also creates. If his will is pure and strong, man also gets the objects in the twinkling of an eye. Mere wish will not suffice for the attainment of the desired thing. You will have to add to it definite purpose. Wish or desire is a small ripple in the mind-lake, but 'will' is that power which executes the desires. Will is volition. It is the power of choosing or determining.

Desire and will are different things altogether. 'Desire' is a longing for certain possessions, while 'will' is the power of determination (Sankalpa) without any motive whatsoever to enjoy anything. Desire is Vasana which pertains to the mind; will is Ichcha, which is identical with the Law and is characteristic of the Self—the universal consciousness. God's 'will' and God's 'law' are one and the same.

When the 'Self' determines the activity, uninfluenced by attractions or repulsions towards surrounding objects, the 'will' is manifested. When outer attractions or repulsions determine the activity and the man is drawn hither and thither by these, deaf to the voice of the Self, unconscious of the Inner Ruler, then the desire is seen.

FREE WILL

The man must learn to separate himself from the vehicles in which he desires, thinks and acts, to know them as part of the

not-self, as material external to the life. Thus, the energy that went out to the objects in the lower desires becomes the higher desires, guided by the mind, and is prepared to be transmuted into 'will.'

As the lower mind emerges into the higher, and the higher into that which is wisdom, the aspect of pure 'will' emerges as the power of the spirit, self-determined, self-ruled, in perfect harmony with the supreme will, and therefore free. Then only all bonds are broken and the spirit is unconstrained by anything outside itself. Then and then alone can the 'will' be said to be free.

HAVE A COOL AND BALANCED MIND

He who is attempting to develop the 'will' should always try to keep a cool head. He should keep a balanced mind under all conditions. He will have to train or discipline the mind. It is worth practising. Balance of mind is one of the vital characteristics of a developed Jnani or Yogi. That Yogi who can keep a balanced mind at all times is really a strong and happy man. He will get sanguine success in all his undertakings. You may fail to maintain the balance in fifty attempts, but, from the fifty-first endeavour, you will gain strength of 'will.' You will slowly manifest balance of mind. You should not be discouraged in the beginning. Remember the story of 'Bruce and the Spider.' Bruce learnt from the spider. He failed seven times, but succeeded in the war in his eighth attempt.

If a serious calamity occurs, your mind should not be upset. Just keep the mind cool and calm. Have presence of mind. Do not cry over spilt milk. Anyhow it has come to pass. You will have to face it with a cheerful countenance. Try to make the best of things. Remember the maxim: "What cannot be cured must be endured." Find out methods to tide over the difficulty. Keep always an unruffled mind. Do not be carried away by undue sentiments and bubbling emotions. Control them. Reflect how the calamity or trouble or catastrophy has come. There is

always scope for suitable, effective, easy methods to tide over the crisis or a trying situation. Allow the turban to pass off when your head is on the point of being knocked down. This is sagacity. This is prudence. This is wisdom. Develop discrimination and foresightedness. Many obstacles and calamities can be obviated quite easily. Do not brood over failures, defects and mistakes. This will weaken your 'will.' Let the defects remain there. They will be removed quickly when the 'will' grows and when the 'will' becomes purer and purer, stronger and stronger.

Just reflect for a while why you have failed in the attempt and try to be careful in the second attempt. Try to remove those factors that led to your failure in the previous attempt. Fortify yourself now. Be careful and vigilant. Be on the alert. Be active and nimble as the squirrel. You must be quick and, at the same time, efficient and capable. You should not commit mistakes.

HAVE PRESENCE OF MIND

Whenever you are in a dilemma or trying practical difficulty, never get discouraged. Never lose your heart. Use your skill nicely. Devise intelligent plans or schemes. Call forth all your latent energies or dormant faculties. When the house is on fire, how alert you are! How skilfully and promptly you act at that particular moment! You do not know wherefrom the energy and power are flowing at that time. You are fully concentrated. You contrive skilful methods then and there to save your property, as much as possible, and to save the lives of your kinsmen dwelling in the house. Marvellous actions you do. Then you say at your leisure, when the difficulty is over, that some mysterious power of God had worked through you.

Always cut the Gordian knot at once. Do not waste time. When once you have resolved a definite line of action, carry it out dexterously and with cool and calculating deliberation and consideration. Procrastination is the thief of time. A 'Dirghasutri' (one who procrastinates) can never succeed in this life or in any of his undertakings.

"Procrastination is the thief of time" is a wise maxim.

SIGNS OF GROWING WILL

Unruffled state of the mind, poise, cheerfulness, inner strength, capacity to turn out difficult works, success in all undertakings, power to influence people, a magnetic and dynamic personality, magnetic aura on the face, sparkling eyes, steady gaze, powerful voice, a magnanimous gait, unyielding nature, fearlessness, etc., are some of the signs or symptoms that indicate that one's 'will' is growing.

BECOME AN EXPERT

You must become a Daksha (an expert) (refer Chapter XII, 16, Gita) in deciding a line of action when you are in a dilemma in the twinkling of an eye that can bring sure and positive success. You must keep the instrument (Buddhi) very, very subtle and sharp. See how smart and adept the Kshatriya kings were in olden days during warfares! A commander-in-chief is expected to have this faculty to a remarkable degree. Sivaji and Napoleon had this virtue.

DEVELOP FIRMNESS AND PATIENCE

Unwavering firmness and patience are needed to tide over critical situations and gain success. Dhriti and Dhairya (presence of mind), and Samata (balance of mind) develop the 'will' to a remarkable degree.

HAVE A DEFINITE AIM IN LIFE

The vast majority of persons, even the so-called educated people, have no definite aim in life. Hence they are drifted here and there like a log of wood on restless ocean. They do not know what to do. Some students finish their Bachelor of Arts and Master of Arts courses, but they do not know how to proceed further. They do not have the power of judgment to select any good avocation that is suitable to their temperament, that

can bring them prosperity and success in life. They become lazy. They are unfit for adventurous enterprises or any speculative business, or any kind of activity that demands knack, pluck and skill.

They waste their time and finish their life's career in gloom, despair and sorrow. The energy is there. The intellect is there. But they have no definite aim or purpose. They have no ideal. They have no clear-cut programme of life. Hence their life becomes a failure. Every one of you should clearly understand the aim of your life. Then you should chalk out the line of work that is congenial to your aim. You should work hard to realise the aim. You should have your ideal and you should try every second to live up to that ideal. You can realise the ideal right now in this very second, or after ten years by walking with faltering steps. It does not matter much. The ideal and the aim must be there. Then you can develop your 'will.'

When one has successfully finished his duties of a householder, when his sons are all fixed up in life, when the daughters are given in marriage, he should devote the remaining years of his life in spiritual pursuits, study of religious literature and divine contemplation. Many people have no definite ideas as to what they are going to do. After retirement from active service, they take to some other avocation. They are still greedy. Till the end of life they count money, and entertain thoughts of grandchildren and great-grandchildren. Pitiable is the lot of these men indeed! Blessed is he who spends the whole time in study and meditation in a solitary place after retirement from service.

EASTERN AND WESTERN MODES OF CULTURE

There is a gulf of difference between the Eastern culture of the Hindu sages and Rishis, and the method of culture of the Western occultists. The fundamental difference is that in the West, people train their will and memory for attaining material progress and worldly prosperity only. They have totally ignored the life beyond. This is their serious blunder indeed. Whereas

the Yogins of India do develop their will and memory for spiritual ends. Their goal is always Self-realisation. They exhibit psychic Siddhis to make their students clearly understand that there is a higher supersensual life in the Atman which alone can be real Bliss and Immortality. They clearly impress on their students in unmistakable terms: *"Na karmana na prajaya dhanena tyagenaike amritatvamanasuh*—Not by actions, nor by progeny, nor by riches, but by renunciation alone one can attain Immortality." The real bliss is in the Bhuma or the Infinite or the Unconditioned. There is no happiness in the perishable objects. Real lasting peace is in the Absolute alone. The Absolute must be sought and understood. This one ringing note is blown in their ears daily.

Therefore, the Western occultists should not neglect the spiritual culture and should not forget the spiritual basis of all other cultures. One can have material prosperity to a certain extent. He should also develop the spiritual side. There should be a spiritual basis for all cultures and undertakings. This is important. If this side is ignored completely, then that culture is no culture at all. There should also be the practice of a little Tapas (austerity) along with the will-culture.

Saunaka, wise householder, approached the sage Angirasa and said: "O venerable sir, what is that supreme culture or culture of cultures by knowing which all other cultures are known?" Angirasa replied: "It is Brahma Vidya or Para Vidya or the spiritual culture or the Science of the Self." All cultures are founded on the culture of the Self. I therefore draw the attention of Western culturists to this striking feature of Eastern culture. Then alone they will have roaring success and immeasurable joy. Some Hindu teachers completely ignore the material side and practise Tamasic Tapas. This is also inadvisable. This is condemned by Lord Krishna in the Gita. Extremes are always bad. A healthy combination is highly desirable. Chudalai and Janaka had this happy combination. Tantrikas have Mukti and Bhukti.

CONCLUSION

Dear readers, I want to place before you another important point. I have not such words as 'cannot', 'difficult', 'impossible', 'weakness', etc., in my dictionary. Those who are attempting to develop their will-force should remove these words from their dictionary also. These are the expressions of a weakling or an effeminate person. These are the expressions of a timid woman. Become a lion. Become a spiritual hero. Become a champion in the Adhyatmic field. By mere willing or chanting of Om, mountains can be crushed to powder. By mere willing, mountains should move. By mere willing, oceans should recede. By mere willing, all the waves of the ocean should subside. Lord Jesus did this and you also can do. Whatever one has achieved can also be attained by all if only they will. This is the grand Law of Nature. Mother Prakriti is unbiased. She looks up at all Her children with equal vision. Speak with dignity and force. Talk with emphasis in a noble manner.

Therefore, never entertain in your mind these negative terms. Understand the glory, splendour and power of the Self which is at the back of your mind, thought, will and memory. Understand the magnanimity and immortal nature of that hidden, inter-penetrating, indwelling Essence. Know that this Self is the storehouse for all knowledge, bliss, power, beauty, peace and joy. Feel that the sun, the moon and the stars, and fire do their respective functions at your command. Feel that the air moves, rain showers, fire burns, rivers flow, sun shines, stars glitter, Indra, Agni and Yama do their respective functions at your bidding. Thou art the Glory of glories, Sun of suns, Light of lights, Holy of holies, Divinity of divinities, Devata of Devatas, Emperor of emperors, God of gods. Thou art Truth; Thou art Brahman; Thou art the imperishable, undecaying, undying Atman that pervades this whole universe. Assert your divine majesty. Recognise the Brahmic glory. Realise your freedom and Satchidananda nature, your centre, ideal, goal and

heritage. Rest in that ocean of light, knowledge, Prema, peace, joy and bliss. Realise the significance of the great sentence *Tat tvam asi* (Thou art That) of the glorious Upanishads. OM! OM! OM!

ETHICAL CULTURE

Do you know the reason why I have chosen this subject as the third item? Atman is the basis of everything. So I have placed spiritual culture in the very beginning. There is intimate relation between Atman and 'will.' Will is only Atman or God in motion or manifestation. So I have dealt with will-culture after spiritual culture. No spiritual or will-culture is possible without ethical culture. So I have placed this subject as the third important item. Ethical culture will result in ethical perfection. An ethical man is more powerful than an intellectual man. Ethical culture brings in various sorts of Siddhis or occult powers. If you study Yoga Sutras, you will find a clear description of the powers that manifest by observance of the practices of Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha. The nine Riddhis roll under the feet of an ethically developed man. They are ready to serve him.

The philosopher need not necessarily be a moral or ethical man; but, a spiritual man must of necessity be moral. Morality goes hand in hand with spirituality. Morality co-exists with spirituality. The three kinds of Tapas, viz., physical, verbal and mental that are prescribed in the seventeenth chapter of the Gita, the practice of Yama in Raja Yoga philosophy, and the Noble Eightfold Path of the Buddhists, viz., right thinking, right endeavour, right action, right living, etc., are all best calculated to develop the moral side of man. Sadachara or right conduct aims at making a man moral, so that he may be fit for the reception of Atma-Jnana or the realisation of the Supreme Tattva.

You should always try your level best to speak the truth at all costs. You may lose your income in the beginning. But, in the long run, you are bound to be victorious. You will realise the

truth of the Upanishads: "*Satyameva jayate nanritam*. Truth alone triumphs, but not falsehood." Even a lawyer who speaks the truth in law courts, who does not coach up false witnesses, may lose his practice in the beginning; but later on, he will be honoured by the judge as well as the client. Thousands of clients will flock to him only. He will have to make some sacrifice at the outset. Lawyers generally complain: "What can we do? Our profession is such. We must tell lies. Otherwise we lose our case." These are false excuses. There was an advocate, a mental Sannyasin who was practising in Uttar Pradesh, who was a friend and benefactor of Sannyasins, who never coached false witnesses, who never took up criminal cases, and yet, he was the leader of the bar and was revered by the judges, clients and colleagues. O, my friends, barristers and advocates, who are killing their conscience and who are slayers of Atman! Will you all follow this noble example and ideal? Be truthful. You will have a peaceful death. Do not kill your conscience in order to have comfortable living, and in order to please your wife. Life here is evanescent and like a bubble. Aspire to become divine.

The various formulae—*Ahimsa paramo dharmah* (Non-injuring is the highest of all virtues); *Satyam vada, Dharmam chara* (speak the truth and do virtuous actions); do unto others in the same way as you wish others to do unto you; do as you would be done by; love thy neighbour as thyself—are all best calculated to develop the moral aspect of a human being. Morality is the basis for the realisation of Atmic unity or oneness of life or Advaitic feeling of sameness everywhere. Ethical culture prepares you for the Vedantic realisation of *Sarvam khalvidam brahma* (All, indeed, is Brahman; there is no such thing as diversity).

All aspirants commit mistakes in jumping to Samadhi and Dhyana all at once, as soon as they leave their houses, without caring a bit for ethical purification. The mind remains in the same condition although they have practised meditation for fifteen years. They have the same jealousy, hatred, idea of superi-

ority, pride, egoism, etc. No meditation or Samadhi is possible without ethical culture. Meditation and Samadhi come by themselves when one has ethical perfection.

BHAVA CULTURE

Bhava is a Sanskrit term; there is no proper equivalent in English. It means mental attitude or mental disposition. Bhava is internal feeling. There are three kinds of Bhavas, viz., Sattvic Bhava, Rajasic Bhava and Tamasic Bhava according to the nature of the quality that predominates in man. Sattvic Bhava is divine Bhava. It is Suddha Bhava. Just as thought or memory or will can be cultivated or developed by practice, so also, Bhava can be developed. An evil Bhava can be transmuted into a good Bhava. The Bhava of friendliness or enmity is a mental creation. The enemy or friend is not outside. It is the feeling or imagination from within. An intimate friend of long standing becomes a deadly enemy within a second. One hot or harsh word changes the situation completely within the twinkling of an eye. When there is friendly Bhava, Mr. Smith expects and imagines that his friend Mr. Nicholas will serve him when he is sick, that he will have a good loving company in Mr. Nicholas, that his friend Mr. Nicholas will speak loving words, that he can get a loan of money from Mr. Nicholas when he is in distress, and that Mr. Nicholas will show a loving face and receive him with hospitality when he visits his house. These are the feelings of men when friendly Bhava reigns in their minds. When they lose their friendship, Mr. Smith entertains different kinds of feelings towards Mr. Nicholas. He has no confidence in his old friend and colleague. He is afraid of him. He turns his face when he meets his friend. He speaks ill of him. He thinks that Mr. Nicholas will injure him. The whole position is so radically changed. The Bhava has so completely changed now.

Vedanta says: "Man is identical with Brahman (Existence-Absolute) when he gets rid of his ignorance." A human being erroneously identifies himself with his body and wrongly imag-

ines that he is a little Jiva with little power and little knowledge. This is his present Bhava. This is human Bhava. This should be changed into Brahma Bhava by changing the angle of vision and mode of thinking. Think you are Brahman. Think you are pure and all-pervading intelligence, light and consciousness. Think you are immortal. Think you are omnipotent, omniscient and omnipresent. Think you are Sakshi. Entertain Sakshi Bhava and Akarta Bhava: "I am the witness. I am not the doer. I am not the enjoyer." By this practice you can destroy the idea of agency and of enjoyer, and free yourself from the bondage of Karmas, and attain the state of Brahman or the highest bliss, knowledge and immortality. Vedanta also adds: "See and feel Brahman everywhere and ignore the names and forms." It teaches you to develop Atma Bhava or Brahma Bhava by Vichara and right thinking and meditation.

When an idea exclusively occupies the mind, a mental state or Bhava corresponding to the nature of the idea comes in. Think of your enemy for sometime, an inimical Bhava will manifest. Think of mercy or universal love; Prema Bhava or Karuna Bhava will manifest. Think of universal service; Seva Bhava will come in. Think of Lord Krishna and His Lilas at Brindavan; Krishna-Prema Bhava will manifest. Feeling always accompanies thinking. You cannot separate thinking from feeling. They are like fire and heat.

You should be ever watching the mental states through careful and vigilant introspection, and should not allow any negative and undesirable Bhava to manifest. You must immediately change the evil Bhava by thinking of the opposite Bhava. Positive overpowers the negative. A Sattvic Bhava is a valuable spiritual asset for you. You must always try to get established in Brahma Bhava through Sattvic Bhava. The struggle will be keen in the beginning. There will be internal warfare between the Asurika and the divine Bhavas. The former will try its level best to re-enter the mental factory. In the long run, through constant practice, Sattvic Bhava will carry the day. Food has a di-

rect bearing upon Bhava. Sattvic food easily brings in Sattvic Bhava. Put yourself on an exclusive diet of milk and fruits only for a fortnight and study the nature of your mind and Bhava. You will have a wonderful calm mind with Sattvic Bhava. When there is this Sattvic Bhava, the mind naturally moves towards God, and meditation comes by itself without the least possible effort on your part.

When the devotee thinks that he is a servant of the Lord, he entertains Dasya Bhava. When he thinks that the Lord is his friend like the immortal Arjuna, he entertains Sakhya Bhava. When he thinks that the Lord is his son, he develops Vatsalya Bhava. When he thinks that the Lord is his husband like Sufis or Rup-kalaji of Ayodhya, he develops Madhurya Bhava or Kanta Bhava. He feels that the Lord is present everywhere—*Sarvam vasudevamiti*—and develops Tanmaya Bhava.

A devotee always thinks that God does everything and that he is an instrument in the hands of God. He thinks that he is only Nimitta; this is his Bhava. By entertaining this Bhava, he gives up the idea of agency and enjoyment and thus frees himself from the bonds of Karma. He rests in perfect, unalloyed peace by developing this Bhava. He says when anything happens, whether desirable or undesirable, "God is everything. God does everything for my own good. God is just. Thy Will be done. All is Thine. I am Thine, my Lord." By the practice of this Bhava, he is always happy, under all circumstances and conditions of life.

The Bhavas of a Bhakta and a Vedantin differ. The Vedantin entertains Sakshi and Akarta Bhavas. The Bhakta entertains Nimitta Bhava. The Vedantin develops Brahma Bhava. The Bhakta develops Dasya Bhava. The Vedantin identifies himself with Brahman. The Bhakta entertains the Bhava of duality. He worships and adores. Eventually, through Para Bhakti, the Bhakta also gets Jnana and attains the same state which a Jnani attains. The modes of Sadhana and the Bhavas differ in

them in the beginning. They meet on the same platform ultimately.

A rich man and a Pandit have the Bhava of arrogance and superiority. A real Sannyasin has the Bhava of equality and oneness, and the Bhava of love. Bhava differs in different persons according to nature and quality. In worldly parlance, the relationship of father and son, husband and wife, master and servant, friend and friend, brother and sister, etc., is meant to develop the various degrees of Prema and to extend this Prema to God by purifying the lower emotion into higher sublime divine emotion. That is the aim and object. The lower human Bhava is transmuted into higher divine Bhava. Worldly relationship and Bhava is preliminary training for the development of divine Bhava. Do not forget this point.

THINK OF THE OPPOSITE
THE METHOD OF PRATIPAKSHA BHAVANA

Watch all your feelings very carefully. Suppose you get a gloomy feeling. Take a small cup of milk or tea. Sit calmly. Close your eyes. Find out the cause for the depression and try to remove the cause. The best method to overcome this feeling is thinking of the opposite. Positive overcomes the negative. This is a grand, effective Law of Nature. Now think strongly of the opposite of gloom. Think of cheerfulness. Imagine the advantages of cheerfulness. Feel that you are in the actual possession of this quality. Again and again repeat the formula OM CHEERFULNESS mentally. Feel: "I am very cheerful." Begin to smile and laugh several times. Sing some tunes that can elevate you quickly. Singing is very beneficial to drive off gloom. Chant OM loudly several times. Run in the open air. The depression will vanish soon. This is the Pratipaksha-Bhavana method of Raja Yogins. This is the easiest method. The method of driving gloom by force, by willing, by assertions, by command—"Get out O gloom"—taxes the 'will' very much, although it is the most efficient method. It demands great

strength of 'will.' Ordinarily, people will not succeed. The method of displacing or dislocating the negative feeling by substituting the opposite positive feelings, is very easy. Within a very short time, the undesirable feeling vanishes. Practise this and feel. Even if you fail several times, continue the practice. You will be successful after some sittings and some practice.

You can treat in the same manner other negative feelings as well. If there is the feeling of anger, think of love. If there is harshness of heart, think of mercy. If there is lust, think of the advantages of celibacy. If there is dishonesty, think of honesty, integrity. If there is miserliness, think of generosity and generous persons. If there is Moha (infatuation), think of discrimination and Atmic Vichara. If there is pride, think of humility. If there is hypocrisy, think of frankness and its invaluable advantages. If there is jealousy, think of nobility and magnanimity. If there is timidity, think of courage, and so on. You will drive off the negative feelings, and will be established in the positive state. Practice of a continued type is essential. Be careful in the selection of your companions. Talk very little, and that too, on useful matters.

THOUGHT-CULTURE

This is also another vital subject. Very few people know this art or science. Even the so-called educated people are unaware of this fundamental education. All have random thinking. All sorts of loose thoughts of diverse kinds come and go in the mental factory. There is neither order nor harmony. There is neither rhythm nor reasoning. There is neither concord nor organised working. There is neither system nor discipline. All is in utter chaos and confusion. There is no clarification of ideas. You cannot think of one subject even for two minutes in an orderly and systematic manner. You have no understanding of the laws of thought and the laws of the mental plane. There is a perfect menagerie inside. All sorts of sensual thoughts fight amongst themselves to enter the mind of a sensualist and gain

the upper hand. The eye Indriya struggles to bring its own thoughts. It wants to have sight-seeing. The ear Indriya wants to hear radio music, and so on. In the vast majority of persons, only base thoughts, lustful thoughts, thoughts of hatred, jealousy and fear, exist. They cannot entertain a single sublime divine thought even for a second. Their minds are so framed that the mental energy runs into sensual grooves.

Every man has got his own mental world, his own mode of thinking, his own ways of understanding things, and his own ways of acting. Just as the face and voice of every man differ from those of another man, the mode of thinking and understanding also differs. That is the reason why misunderstanding easily occurs between friends. One is not able to understand rightly the views of another. Hence friction, rupture and quarrel occur within a minute even amongst fast friends. The friendship does not last long. One should be in tune with the mental vibrations or thought vibrations of another man. Then only one can easily understand another. Lustful thoughts, thoughts of hatred, jealousy and selfishness, produce distorted images in the mind and cause clouding of understanding, perversion of intellect, loss of memory, and confusion in the mind.

Every thought has got image, form, dimension, weight, shape, colour, etc. Thought is as much matter as a piece of stone. Thought moves, and passes from one man to another. Thought influences people. A man of powerful thought can influence readily people of weak thoughts. Telepathy is a branch of occult science wherein the Yogi can transmit messages to any man in any part of the world. Telepathy is the first telegraphic or telephonic system in this world, known to Yogins and occultists of ancient days.

A thought of anger or hatred sends arrows from the mental factory towards the person aimed at, harms the individual, sets up discord and disharmony in the thought-world, and comes back again to the sender and harms the sender also. If one can

understand the effect and power of thought, he will be very careful in the manufacture of his thoughts in his mental laboratory. One should develop the faculty of producing only pure Sattvic thoughts by protracted mental discipline, dietetic adjustments, repetition of good Slokas with meaning, good company, study of divine books, Japa, meditation, Pranayama, prayer, etc. A good man can help his friend, even though he lives at a long distance, by good thoughts. You must not allow any evil thought to enter your mental factory. Watch always your thoughts. Avoid useless and base thinking, and reserve or conserve your mental energy. Energy is wasted in idle thinking.

Keep yourself always occupied in doing virtuous actions and the study of religious books. You can thereby cultivate good and sublime thoughts. Destroy random thinking. Take a subject, and think on its different aspects and bearings. When you think so on one subject, never allow any other thought to enter the conscious mind. Again withdraw the mind to the subject on hand. Take for instance: you begin to think on the life and teachings of Jagadguru Adi Sankaracharya. Think of his birthplace, his early life, his character, his personality, his virtues, his preachings, his writings, his philosophy, some of the important utterings in his works or Slokas, the Siddhis that he exhibited from time to time, his Digvijaya, his four disciples, his four Maths, his commentary on the Gita, the Upanishads and the Brahma Sutras. Think of these items one by one, in order. Exhaust them. Again and again bring the mind to the point. Then take up another subject. By this practice, you will develop organised thinking. The mental images will gain intense strength and force. They will become clear-cut and well-defined. In ordinary persons, the mental images are destorted and undefined. Every thought has got an image. A table is a mental image plus some external something. Whatever you see outside has got its counterpart in the mind. The pupil is a small round thing in the eye. Retina is a small structure. How is it that the image of a big mountain seen through a small aperture or struc-

ture is cast on the mind? How does the big form of a mountain enter a tiny hole in the eye? This is a Marvel of marvels. The image of a mountain already exists in the mind. The mind is like a big, vast sheet of canvas cloth that contains all the pictures of the objects seen outside.

You must have a knowledge of the mental laws, viz., the law of association, the law of relativity, and the law of contiguity. Then you can develop thought-culture very easily. You can remember things through the 'law of association.' Brahmacharya and pure Sattvic diet are essential for thought-culture. Get up at 4 a.m. Sit on Virasana or Padmasana or Siddhasana. Repeat your Mantra—*Om* or *Ram* or *Hari Om*—for ten minutes, and then practise thought-culture. Have another sitting at night. When you think on one subject, do not allow other thoughts to enter. When you think of rose, think of the different kinds of roses only. Do not allow other thoughts to enter. When you think of mercy, think of mercy and mercy only. Do not think of forgiveness and tolerance. When you study the Gita, do not think of tea or a cricket match. Be wholly occupied on the subject on hand.

Napoleon controlled his thoughts in this manner: "When I want to think of things more pleasant, I close up the cupboards of my mind revealing the more unpleasant things of life, and open up the cupboards containing the more pleasant thoughts. If I want to sleep, I close up all cupboards of my mind!"

Thought is both force and motion. Thought is dynamic. Thoughts move. There are various kinds of thoughts. There are instinctive thoughts. There are visual thoughts. There are auditory thoughts (thinking in terms of hearing). There are symbolic thoughts (thinking in terms of symbols). Some thoughts are habitual. There are kinaesthetic thoughts (thinking in terms of movement, as in playing a game). There are emotional thoughts. If there is mental fatigue, the processes of thought change from visual to auditory, and from auditory to kinaes-

thetic. There is intimate connection between thinking and respiration, as there is close relation between mind and Prana. Where the mind is concentrated, breathing becomes slow. If one thinks fast, the respiration also becomes fast. There is a thought-reading machine, known as psychograph, which registers correctly the type of thoughts.

THE SUBCONSCIOUS MIND

The subconscious mind is termed "Chitta", in Vedanta. Much of your subconsciousness consists of submerged experiences, memories thrown into the background, but recoverable.

When you show symptoms of losing your memory, as you grow old, the first symptom is that you find it difficult to remember the names of persons. The reason is not far to seek. All the names are arbitrary. They are like labels. There are no associations along with the names. The mind generally remembers through associations, as the impressions become deep thereby. You can remember well in old age some passages that you had read in schools and colleges; but you find it difficult to remember in the evening a passage you read in the morning. The reason is that the mind has lost its Dharana-Sakti (power of grasping ideas). The brain-cells have degenerated. Those who overwork mentally, who do not observe the rules of Brahmacharya and who are afflicted with much cares and anxieties, worries, etc., lose their power of memory soon. Even in old age you can remember old events, as there are associations with events.

The mental processes are not limited to the field of consciousness alone. The field of subconscious mentation is of much greater extent than that of conscious mentation. Messages, when ready, come out like a flash from the subconscious mind to the surface of the conscious mind through the trapdoor in the subconscious mind or Chitta of the Vedantins. Only ten per cent of the mental activities come into the field of consciousness. At least ninety per cent of our mental life is subcon-

scious. We sit and try to solve a problem, and fail. We look around, try again and again, but fail. Suddenly an idea dawns that leads to the solution of the problem. The subconscious processes were at work. Sometimes, you go to sleep at night with the thought: "I must get up very early in the morning to catch a train." This message is taken up by the subconscious mind and it is this subconscious mind that wakes you up unfailingly at the exact hour. The subconscious mind is your constant companion and sincere friend. You repeatedly fail at night to get a solution for a problem in arithmetic or geometry. In the morning, when you awake, you get a clear answer. This answer comes like a flash from the subconscious mind. Even in sleep it works without any rest incessantly. It arranges, classifies, compares, sorts all facts and figures, and works out a proper satisfactory solution. This is all due to the subconscious mind. With the help of the subconscious mind you can change your vicious nature, by cultivating healthy virtuous qualities that are opposed to the undesirable ones. If you want to overcome fear, mentally deny that you have fear, and concentrate your attention upon the opposite quality, the ideal of courage. When courage is developed, fear vanishes away by itself. The positive always overpowers the negative. This is an infallible Law of Nature. This is Pratipaksha Bhavana of the Raja Yogins. You can acquire a liking for distasteful tasks and duties by cultivating a desire and taste for them. You can establish new habits, new ideas, new ideals, new tastes and new character in the subconscious mind by changing the old ones.

The functions of the Chitta are Smriti or Smarana, Dharana (attention) and Anusandhana (enquiry or investigation). When you do the Japa of a Mantra it is the Chitta that does the Smarana. It does a lot of work. It turns out better work than the mind or Buddhi.

All actions, enjoyments and experiences leave an imprint in the subconscious mind in the form of subtle impressions or residual potencies. The Samskaras are the roots of causing

again Jati (life) and experiences of pleasure and pain. Revival of Samskaras induces memory. The Yogi dives deep inside and comes in direct contact with these Samskaras. He directly perceives them through the inner Yogic vision. By Samyama (concentration, meditation and Samadhi) on these Samskaras, he acquires knowledge of the previous.lives. By doing Samyama on the Samskaras of others, the Yogi gets knowledge of their past lives also.

When you desire to remember a thing, you will have to make a psychic exertion. You will have to go up and down into the depths of the different levels of subconsciousness and then pick up the right thing from a curious mixture of multifarious irrelevant matter. Just as the mail-sorter in the railway mail service takes up the right letter by moving the hand up and down along the different pigeon-holes, so also, the sorter (the subconscious mind), goes up and down along the pigeon-holes in the subconscious mind and brings the right thing to the level of normal consciousness. The subconscious mind can pick up the right thing from a heap of various matters.

A Samskara of an experience is formed or developed in the Chitta at the very moment when the mind is experiencing something. There is no gap between the present experience and the formation of a Samskara in the subconscious mind.

Smriti or memory is a function of the Chitta (sub-conscious mind). It is a separate faculty or category in Vedanta. Sometimes it is Antarangata, that comes under the mind. In the Sankhya philosophy, it is included in Buddhi or Mahat Tattva. The Chitta of Patanjali Maharshi's philosophy of Raja Yoga (*Yogah chitta-vritti-nirodhah*) corresponds to the Antahkarana of Vedanta.

MEMORY-CULTURE

He who dwells in the subconscious mind or Chitta, and in memory, and who is within this memory, whom the Chitta and

memory do not know, whose body is the memory (and subconscious mind), who rules the memory and Chitta from within, is thy Self, Inner Ruler (Immortal Atman, Antaryami, Amritam). My silent adorations and prostrations to this Inner Ruler!

Memory-culture is very, very important. It brings success in God-realisation as well. A forgetful man always fails in his endeavours. The manager gets displeased with a forgetful clerk. A forgetful man commits serious mistakes again and again. A man with strong and retentive memory gets sanguine success in all his ventures and undertakings. He who has memory can conduct his business-affairs very successfully, remember credits and debits, and keep accounts in a satisfactory manner. A student who has a retentive memory will get success in all his examinations. Intelligence is only one-tenth of memory.

The Sanskrit term for memory is Smriti. Smarana is remembering. This is the function of the subconscious mind or Chitta. The Samskaras of thinking and acting are deeply impressed in the Chitta. The Chitta is like the sensitive plate of a camera. It is like the sensitive plate of a gramophone. All the impressions are indelibly recorded there. Whenever you make an attempt to remember the past events or things, they come back to the surface of the conscious mind through the trapdoor. Just as the man enters the stage from the side-curtains, just as the prisoner comes out of the jail through a small door in the big main gate, so also the impressions come out through the trapdoor in the form of big waves of thought or mental image. If you have a clairvoyant vision or astral eye, you can clearly watch all subterranean movements of these images in the subterranean workshop of the mind or the underground mental factory. The term 'memory' is used in two senses. We say, "Mr. John has got a good memory." Here it means that Mr. John's capacity of the mind to store up its past experiences is very good. Sometimes you say, "I have no memory of that incident." Here it means you cannot bring out to the surface of the conscious

mind, in its original form, the incident that occurred some years ago. It is an act of remembering.

If the experience is fresh, you can have a complete recall of your past experience through memory. You cannot get any new knowledge through memory. It is only a repetition.

In ordinary recollection, there is a temporal coefficient. In personal memory, there is a specific coefficient. That which acts together with another is a coefficient. In mathematics, the numerical or literal factor prefixed to an unknown quantity in an algebraic term is coefficient.

Suppose you have received a nice fan as a present from your friend. When you use the fan, it sometimes reminds you of your friend. You think of him for a short time. This fan serves as cause for memory (Udbodhaka or Smriti-hetu).

The following are the four good characteristics of good memory: (i) If you read once a passage and if you can reproduce the same nicely, it is a sign to indicate that you have a good memory. This is termed Sugamata. (ii) If you can reproduce the same thing without increase or decrease (addition or subtraction), it is called Avaikalya. (iii) If you can preserve a fact or passage or anything for a very considerable period, it is called retentive memory, Dharana. (iv) If you can reproduce a passage at once without any difficulty when it is needed, it is called Upaharana.

If your brother is a coward, the sight of a similar man in another place will bring to your mind the memory of your brother. This memory is due to similarity of objects (Sadrisyata).

Suppose you have seen a dwarf at Madras. When you see a very tall man or Patagonian, this will remind you of the dwarf whom you saw at Madras. The sight of a big palace will remind you of a peasant's hut or a Sannyasin's grass Kutir on the banks of the Ganga. This memory is due to dissimilarity in objects (Viparitata).

When you walk along the road on a stormy day and happen to see a fallen tree, you conclude that the tree has fallen owing to the storm. In this case, the memory is due to the relation between cause and effect (Karya-Karana-Sambandha).

A knowledge of the working of the subconscious mind is very necessary for those who want to develop their memory. Most of the mental operations take place in the subconscious mind. The conscious mind takes some rest, but the subconscious mind works throughout the twenty-four hours. It is the subconscious mind that brings the answer like a flash of lightning in the early morning, when you fail to get a solution at night even though you rake your brain for hours and hours together. It is again the subconscious mind that wakes you up in the morning when you go to sleep with a firm resolve: "I should catch the train at 3 a.m." It is a most faithful servant, provided you know the technique of manipulating it in a masterly manner. You can extract tremendous work from it. All the prodigies, or intellectual giants of the world, know the act of handling and tapping this portion of the mind. The Chitta analyses, sorts, arranges facts and figures, takes out all old records from the various pigeon-holes of the mind, and produces in the early morning or at any time, a clear balance-sheet of facts for your perusal and review. Before you retire to bed, give orders to the Chitta to do any kind of work. It will keep the answer ready in the early morning. When you are in a dilemma, when you are at your wits' end and confused, when you do not know how to solve a serious problem, give orders to the Chitta—a definite command—placing before it the nature of your difficulty. In the morning at 4 a.m., you will have an unambiguous answer. Do this. Practise this. Then only you will have wonderful conviction and strength. You will find a very reliable friend in the subconscious mind.

A man of strong and retentive memory can turn out tremendous work in the twinkling of an eye. He can master any subject or art in a short time. Dr. Samuel Johnson used to repeat

passages after passages in a few minutes, by committing them to memory. His mother was quite astonished. She used to ask him: "Johnson, my dear child, get this passage by heart." Before she would ascend the staircase, he would follow her and say, "Mamma, mamma, I know this by heart." He would then repeat them then and there. What a wonderful memory Johnson had! What one man has achieved can also be achieved by another: this is an immutable Law of Nature.

If you read the introduction of "Pranava Vada" written by Sri Babu Bhagawan Das of Varanasi, you will find that he collected all the materials for his big book in three volumes by hearing the recitations from a Pandit who was blind from his very birth and who knew the contents of many books by heart. He knew the numbers of the pages also. You go to Bakshi Sur who lives in a village in Lakhimpur-Kheri in Uttar Pradesh. He has a wonderful memory. He is a blind man from his birth. He can quote all the verses from Surdas and Tulasidas. He can quote the page numbers, too. How he learnt this, how he committed this to memory, is a wonder of wonders today!

In olden days, Sanskrit scholars got by heart all the Vedas. The Gurukula system of education has its own advantages. It develops memory to a very marvellous extent. Even now there is a Sanskrit Pandit in Varanasi who has committed to memory the whole of the Upanishads, the Gita, the Brahma Sutras, Khandana Khadyam, Chit Sukhi and Advaita Siddhi, the greatest monumental work on Vedanta. There are small boys in the Darshan Maha Vidyalaya of Sri Raghavachari in Rishikesh who have committed to memory the eighteen chapters of the Gita. The Gurukula system of education is wonderful. The students of modern universities cannot compete with the students of the Gurukula system.

Brahmacharya, dietetic adjustment and discipline of Indriyas are very essential for developing memory. The seminal energy has a direct, intimate connection with the cells of the

Chitta and brain. You should try your extreme level best to preserve every drop of your vital fluid. Bad memory is due largely to heavy losses of this life-giving energy. Young school and college students do not realise the vital importance of Brahmacharya. They grope in utter darkness. Their minds are filled with passion by daily looking at the nude pictures and embraces in the film-shows. They indulge in novel-reading that excites passion. They always seek bad company. They are conceited, arrogant and self-willed. They never care to approach the sages who can give them inspiring lessons on the science of the Self, memory-culture, and conquest of passion. They eat whatever they like. They have no idea of Sattvic diet and effects of unwholesome food on the different compartments of the brain. They have no knowledge of discipline of Indriyas and the science of dietetics. Hence they fail, and fail miserably too, in their lives and lead a cheerless, gloomy life in darkness and despair. This is their only mistake. Those who are careful in Brahmacharya and food, those who have Satsanga with Sadhus and Sannyasins, are always quite safe. They become quite successful in their lives. Even if they commit mistakes, they are then and there corrected by wise men.

There are Udbodhakas or Smriti-hetus that bring things to memory. The sight of a wristwatch brings the recollection of your friend who presented a wristwatch to you. The law of association is of immense help in developing your memory. The remembrance of a word that ends in 'ity, such as "cupidity", "avidity", etc., will bring to memory other words such as "stupidity", "superiority", "inferiority", etc. The remembrance of a word that ends in 'tic, such as "romantic," will bring to memory other words as "fantastic." In this way, you can remember things. You will have to group things like this in the various pigeon-holes of your brain. Connect one thing or event with another of a like nature. Then all these things will come back to your memory quite readily and willingly.

EXERCISES FOR MEMORY-CULTURE

I

Here are some easy exercises for memory-culture. Sit on Virasana or Padmasana. Close your eyes. Imagine there is a big garden. In one corner there are jasmine flowers, in another roses, in another Champak, in another lily of the valley. First think of the jasmine, then rotate the mind to roses, then to Champak, and then to lily. Again bring back the mind to jasmine. Revolve the mind like this for two or three minutes. Look at the map of the heavens at night and count the stars in a small localised area. On Thursday morning, try to remember the dietetic preparations, vegetables, kinds of Dhal, etc., that were prepared on Wednesday. This is another kind of exercise.

II

Study one important Sloka from the Gita. Find out parallel lines in the Ramayana, the Bhagavata, the Upanishads, the Yoga Vasishtha and the Bible, and connect all these passages and keep them in your mental disposition or pigeon-holes of the brain.

III

Bring back the word 'V-I-B-G-Y-O-R' to memory. Try to remember the various colours such as violet, indigo, blue, green, yellow, orange and red. Coin your code words to help you for remembering. Every one of you can have your own code words.

IV

Coin your catch-words, some that start with A, some with B, some others with R, some that end with 'tion, some with 'ness. Here are some sentences:—

"An Austrian army arrived at Aurangabad." "Be bold, but be benevolent." "Cunning camels carried caravans." "Doctor Dadabhai died during Dipavali." "Examination is a great both-

eration to the Hindu nation whose sole occupation is cultivation." "If you do not want to study, hang that matriculation and take to meditation. This is a sure way for Salvation." "If you combine Satsanga and Kirtan with meditation, this will form a good spiritual emulsion." "This is my firm conviction after mature deliberation and careful consideration." Here, you find all words ending in 'tion. This is a specimen for you. You can do in your own way. Every one of you has creative power of your own.

V

Japa, meditation, prayer, devotion, Sirshasana and Pranayama develop memory wonderfully. Here is a short description of Sirshasana. (For detailed particulars, vide the book "YOGA ASANAS".) Sirshasana is the king of all Asanas. Spread a fourfold blanket. Rest the head over locked fingers, and slowly raise the legs up. Then slowly bring down the legs without jerks. Take the help of a wall or any of your friends in the beginning. Do it for a minute; and gradually increase the time to ten minutes. It removes diseases of the eyes, ears, nerves, blood, stomach, intestines, gonorrhoea, spermatorrhoea, dyspepsia, constipation, etc. It augments the digestive fire and improves appetite. It is a blood and nervine tonic. Intellectual faculties develop. It helps Brahmacharya and makes you an Urdhvareto-Yogi.

VI

Here are some assertions and affirmations for developing memory. Meditate and assert on them:—

1. I have a very strong memory — Om Om Om.
2. I can remember things now nicely — Om Om Om.
3. My memory has very much improved — Om Om Om.
4. I have a wonderful retentive memory — Om Om Om.

VII

"Day by day, in every way, I am becoming better and better through the grace of my Lord." Repeat this formula several times daily. Meditate on this in the morning also for five minutes. You will have wonderful improvement. Meditate on the meaning and feel also.

I shall speak a word on keeping a memorandum notebook. Daily jot down in the notebook, as soon as you rise from bed in the morning, the various kinds of work that you have to do in the course of the day; and see if all have been carried out to the very letter. Tick each item as soon as it is finished.

VIII

Take a packet of playing cards and have six cards from out of it and see them very carefully. Then place them in front of you with face downwards. Through memory, jot down in order on a piece of paper, their exact description. You can slowly increase the number to ten or twelve. This exercise will also develop memory.

IX

Lie down in any easy chair quite comfortably. Recollect the picture of your father. Close your eyes. Just try to bring out a clear description of some of his distinct physical characteristics and marks on the body, such as the kind of nose, hair, the condition of his eyes, forehead, lips, ears, chest, whether broad or pigeon chest, whether sinewy or thin arms, whether there is symmetry in his limbs, the condition of his teeth, his gait, way of talking, special distinctive features and physiognomy, special traits that attract people, the nature of his voice, special marks or moles on the different parts of his body, etc. After seeing once any great man, try to bring out the special qualities and features that have arrested your attention.

X

Try to remember synonymous terms. This will increase your vocabulary of words and you will be able to write beautiful essays and deliver excellent lectures. You will become a great journalist. You can write thrilling books. Take, for instance, the word "compassion" or "generosity." Try to bring out the synonymous terms such as "pity", "mercy", "liberality", "munificence", etc. Through the law of association, connect one idea with several other ideas. This will develop your memory. The thought of 'coffee' will bring the idea of Nilgiri Hills where it is grown, and the idea of 'Stane's Company' who sell coffee seeds, and the idea of the founder of this company. Through the law of 'Sadrishya' or similarity, you may remember other places in the world where coffee is cultivated. You can remember the advantages of coffee. The idea of coffee will bring in the idea of similar beverages, like tea, and the name of 'Lipton' and his native place, how he started his business and how he became a millionaire in the end, and the nectar of immortality which the Yogins drink. All these ideas will come in your mind and flash out in the twinkling of an eye. Keep a small notebook in your pocket. Whenever good ideas flash in your mind, then and there jot them down. Take hints. Later on, you can develop them. Jot down, in your diary, the lessons you have received from great Mahatmas.

XI

Just walk briskly along the Mall in Lahore or the Chowringhee in Calcutta. Have a keen acute perception. See what is going on in this shopping centre. As soon as you reach home, jot down on a piece of paper the names of shops, and the important articles that are exhibited in the showrooms outside. Next day, walk along the same road and verify your jottings.

XII

Try to remember the different makes of motor cars, such as Ford, Studebaker, Chevrolet, Standard, Moris, Austin, etc., and their prices. Recollect the names of different philosophers of the world in the East and in the West, such as Sankara, Ramanuja, Kant, Plato, etc., and their important works and teachings. Compare the Eastern with the Western philosophy. Do this closing your eyes. This will develop your memory in subtle things. The memory of gross things is easier than the memory of events of philosophical ideas. Events can be more easily remembered than names of persons, because there are associations for events. Names are arbitrary. There is intimate connection between memory, keen observation and acute hearing. Mind thinks on objects that are seen or heard. One who has developed his power of hearing and seeing can have better memory.

XIII

There is yet another exercise. Just imagine that there is a canvas-sheet in front of you which contains the pictures of nine animals. In the first top-row, there are lion, leopard and cow; in the second row, horse, zebra and bear; and in the third row, elephant, buffalo and tiger. Practise this exercise daily. First try to remember the animals in the first row, then in the second, and lastly in the third. Now try to remember, in this order, from above downwards, viz., lion, horse, elephant; leopard, zebra, buffalo; cow, bear and tiger. You can change the order in many other ways like, algebraical formulae, or permutation and combination. Exercises on the memory of different kinds of gross and subtle sounds, tastes of articles of food, touch of various articles, various shades of colours, etc., can also be practised with advantage.

XIV

Read one or two pages in a book. Then close the book, and try to remember the important ideas and reproduce them in your mind. Write down the contents in your own way, or bring out an exact reproduction on a piece of paper. Compare and contrast these passages with other passages that are contained in other books. Draw your own conclusions and inferences. This practice will develop wonderfully your memory and will enable you to remember things for a long time. Mark the important passages with a red pencil on the sides, and have thin blue or red underlinings wherever it is necessary. In underlining, do not blot out the words. Take down notes of what you have read, and turn over the pages of the notebook which contains in a nutshell all the important points, every week. Whenever you read a book, keep a dictionary by your side. Never read without a dictionary. When you come across difficult words that you do not understand, refer to the dictionary and note down the words and their meanings in a separate notebook. Many lazy students skip over the pages of books that they do not understand, and imagine their meanings in their own ways. This is anything but desirable. Those who practise in the above manner will become truly learned and great within a short time. They will have a rich vocabulary of words and can command huge audiences. They can become distinguished orators, journalists, and able writers of prose and poetry. The Sanskrit term for the power of memory is Smriti-Sakti. The power of memory needs the help of grasping power and Dharana Sakti. Dharana Sakti is the power of holding ideas. Those who have good Dharana Sakti will have remarkable retentive memory.

XV

Practise self-analysis or self-examination for ten minutes before you go to bed. Sit comfortably on a chair. Close your eyes. Think of all actions, good and bad, that you did during the course of the day. Think of all the mistakes that you committed

consciously or unconsciously. On the first day, you may not be able to find out even two or three mistakes in your actions, because you are not in the habit of doing so. But, by daily, regular and systematic practice, you will be able to visualise clearly the actions and mistakes of the day. Even an hour will not be sufficient to review the actions. The mind becomes subtle and sharp by the practice of introspection. It goes more and more inward. It dissects, analyses, groups, classifies and brings the list of actions in the twinkling of an eye. This practice will develop your memory and reduce the number of mistakes. You can note down all the actions and mistakes the same night, or the following morning, in your diary. A time will come when you will do only good actions, without committing even a single mistake. The name of Benjamin Franklin comes to my mind just now.

XVI

Study several times the eighteen chapters of the Gita. Try to remember the Slokas according to different headings such as those that treat of Viveka, Vairagya, Sadachara, development of Gunas, three kinds of Tapas and the three kinds of food as described in the seventeenth chapter, Slokas concerning Pranayama, practice of concentration, Bhakti Yoga, Jnana Yoga, Hatha Yoga, Raja Yoga, control of mind, etc. You must group them and classify in the pigeon-holes of your mind. This is also a kind of exercise for memory-culture. Select any kind of exercise that suits your taste, temperament and capacity.

XVII

Develop the power of describing exactly a cricket match or a football match. Watch the game. As soon as you reach home, note it down on paper, correct the same then and there, and bring out a clear copy. It is always better to keep paper and pencil in your pocket, or a diary. Busy people, and those whose aim in life is to become great in every way, should always take down notes then and there, even while walking. They can take hints or shorthand notes in their own way, and can develop them at lei-

sure. Whenever good ideas roll in your mind, at once jot down in your pocket-notebook. This is the keynote to success in life in all endeavours, in every walk of life, and in all spheres of activity. Practise, feel and enjoy. Mere theorising will not do. You should become a practical man. I always hammer on this point again and again, and I am not at all tired of doing so. I want you to become a great man of admirable ideals, and not in the unknown future, but right now this very minute. Give your full heart to me. I have got my own ways of developing a man quickly and perfectly. I have a strong passion for service, but I do not get the right type of aspirants. Attend a conference, and reproduce the speeches in your own style and send them to newspapers. You can become a first-class A-1 reporter and able journalist in a short time. Visit Badri Narayan, Gangotri or Gomukh where the Ganga takes its source, and take down notes. Give a full description of what all you have seen in the daily papers and journals. All these practices will undoubtedly develop your memory.

XVIII

Here is yet another exercise for memory-culture. Close your eyes. Sit comfortably in a chair. Try to remember the richest persons of the world such as the Nizam of Hyderabad, Rockfeller, Ford; the biggest rivers in the world such as the Amazon, the Nile, the Brahmaputra; and the seven holy rivers in India, viz., the Ganga, the Yamuna, the Godavari, the Sarasvati, the Narmada, the Sindhu and the Kaveri. You can remember the Sloka:—

"Gange cha yamune chaiva godavari sarasvati
Narmade sindhu kaveri jale asmin sannidhim kuru."

Remember the waterfalls, the Niagara, the Sivasamudram; remember the lakes, Chilka in the Ganjam District, Manasarovar in the Himalayas, etc. You can recall to mind such poets as the immortal Kalidas, Wordsworth, Coleridge, Milton, Shakespeare, Byron and Keats; essayists such as Johnson and

Emerson; philosophers such as Sankara, Ramanuja, Kant, Hegel and Plato; scientists such as Faraday, Newton, Bose, Raman and Einstein; Jnanis such as Sankara, Dattatreya, Yajnavalkya, Madalasa, Gargi, Sulabha, Vamadeva and Jadabharata; Yogins such as Jnanadeva, Bhartrihari, Trilinga Swami and Sadasiva Brahman; Bhaktas such as Gouranga Maha Prabhu, Tulasidas, Ramdas, Hafiz, Mira; the Pancha Kanyakas such as Kunti, Draupadi, Mandodari, Ahalya and Anasuya; the seven Rishis such as Atri, Bhrigu, Vasishtha, Gautama, Kasyapa, Pulastya and Angirasa; the seven Chiranjivis such as Asvatthama, Bali, Vyasa, Hanuman, Vibhishana, Kripa and Parasurama; the twelve Brahma-Vidya Gurus such as Brahma, Vishnu, Siva, Vasishtha, Sakti, Parasara, Vyasa, Suka Deva, Gaudapada, Govindapada, Sankaracharya and Krishna. This practice will develop memory.

XIX

You must know the art of extracting work from the subconscious mind. If you want to remember forgotten passages in Shakespeare's works, give a definite command to the subconscious mind just before you retire to bed. You can talk to your subconscious mind just in the same manner as you talk to your friend or servant. You can say: "Look here, subconscious mind. I have forgotten an important passage in the 'Merchant of Venice', and another in 'As you like it', which I studied in my college days. Bring them now to my memory. I want them very badly tomorrow morning. Do it quickly." Give the order in very clear terms. The following morning, it will place them like a flash before you. If it fails to bring in the next morning, give the command again on the next day. On the following day, you may get the answer. Sometimes, the subconscious mind is very busy, and the brain gets congested. The brain is under high tension or pressure on account of tight work. You will have to wait with a calm mind. You will have to repeat the command once or twice.

You must allow sufficient time for the subconscious mind and not disturb it frequently.

A judge has to write summaries of evidences and prepare judgments. His brain sometimes gets confused. He gets bewildered. He is not able to arrive at the proper solution. In such cases, the subconscious mind will beautifully work for him. It will arrange the facts and figures in perfect order, and place before him a clear summary. He will have to simply reproduce them on paper the following morning.

In matters which demand too much thinking and long deliberation, you will have to wait for some days before getting an answer from the subconscious mind. Again and again you will have to give command to the subconscious mind at nights, and watch for the results. You need not trouble the subconscious mind daily by commanding it. Repeat the command once or twice. You will have to place facts and figures before it, and make it understand clearly what you exactly want.

INTEREST DEVELOPS MEMORY

A doctor has got good memory in the remembrance of drugs in the Materia Medica, because he has keen interest in the treatment of diseases. He cannot remember even a single item in matters relating to politics, because he has no interest in the subject. A lawyer can remember all the rulings of the Allahabad, Bombay and Madras High Courts. He cannot remember a few things in a cricket match, for he has no interest in it.

You will have to create interest first in a certain subject, and the memory of things will automatically follow. One should be in perfect knowledge of the subject and should have a general knowledge of all subjects. A versatile or all-round nature is highly creditable and laudable. Try to become a versatile genius. A strong and retentive memory, or a powerful will, and the practice of daily concentration and meditation will certainly make you a versatile prodigy.

HEALTH AND MIND

A strong man will have a good memory. A weak delicate man of poor health will have a bad memory. Health plays an important part in memory-culture. Therefore try to keep a high standard of health, vigour and vitality by taking proper food, exercise, etc.

In conclusion, I request you to attend to these exercises—Brahmacharya, diet, Satsanga and various other things that are inculcated herein—very carefully. Blessed is he who develops memory, for, he will be a very successful man in the world, and will attain God as he can remember Him quite easily.

HOW TO DEVELOP PERCEPTION AND HEARING

Organs deteriorate if you do not use them properly, just in the same manner as hands and legs get atrophied by disuse, and are developed by muscular exercises, etc. There is intimate connection between sight and memory, and also hearing and memory. He who has an acute sight, a keen perception, a good power of observation and hearing, will have very good memory. There are counterparts of these external parts in the internal astral body. They are called astral senses. A Yogi hears through astral ears, and sees through astral eyes, and thus develops clairvoyance and clairaudience. He can hear sounds from distant lands, and see objects that are in distant localities.

Generally, people are very careless. They have no interest to learn higher things and to have a fund of knowledge. There are millions of people in India who cannot sign even their names. India, the land of Rishis and sages, still abounds in ignorance when compared with America and the Continent. Even a small boy, who brushes a pair of boots and applies polish in the streets of London and Paris, knows politics, reads newspapers, and can discuss things nicely. The masses of India are steeped

in ignorance and darkness. The root-cause is carelessness, indifference and cold apathy.

To get success in life, to become an able doctor or a lawyer or a good successful businessman, the ears and the eyes should be developed to an enormous extent. A blind man, or a deaf and dumb man, is practically a living dead man. All wealth and knowledge comes from the ears, the eyes and the organ of speech. These Indriyas are the Ayatana, or the receptacles, for riches and knowledge. The knowledge of the sense-universe comes through these two channels and is expressed by speech to others. Whenever you move about, you should be very alert. You must keep the eyes and ears sharp. You should try to remember all things and news that you have seen, heard or read. You should develop the power of observation. Be very attentive. Attention helps observation. Bring the power of curiosity into play. Curiosity will turn into desire after sometime. Interest and attention will come in automatically. Whenever a man talks to you, give him a very patient hearing. If there are useful and interesting points, note down in your pocket-diary then and there. Go through the pages of the diary once a week.

EXERCISES FOR DEVELOPING HEARING

Keep a watch very close to the ear, and hear the sound attentively. On the second day, keep it at a little distance, and hear the 'tick, tick' sound. Everyday increase the distance, and train yourself to hear the sound. Plug the ear with the index-finger of your hand. Train the ears alternately.

There is also another exercise. Close both the ears through Yonimudra with your two thumbs and try to hear the Anahata sounds that emanate from the heart-lotus. You will hear ten varieties of sounds, such as, the sound of a flute, Mridanga, Veena, conch, bells, thunder, humming of the bee, drum, etc. Allow the organ of hearing (ear) to shift from one sound to another and carefully differentiate the various sounds, and eventu-

ally fix the ear on one sound. First try to hear the gross sounds and then the subtle sounds.

There is also a third exercise. Fix the ears on the Pranava Dhvani that emanates from the Ganga. It will be heard like "Bhum", or long "OM." Train your ears to hear this sound. Do this exercise in the morning at 4 a.m. or at night at 9 p.m., when the din and bustle of the town is at an end.

Keep your ears keen. Try to differentiate the sounds of various kinds of birds, beasts, children, factories, motor-cars, aeroplanes, cycles, shrieks, yells, snores, sobbing, crying, laughing, mocking, joking, etc. It is advisable to sit in a quite room. Close your eyes and try to concentrate on these sounds. Distinguish them. You must be able to find out, from hearing a voice of a person at a distance from within your room, that such and such a man has come in front of your room. There are some people whose voices have some resemblance. You should be able to find out that the voice of Mr. Bose more or less resembles the voice of your cousin Mr. Ganga Prasad. You should be able to find out the nature of Ragas and Raginis from the nature of vibrations and undulations, such as Kalyani, Todi, Bhairavi, Kanada, Kamboji, Deepak, Durbari, Malkose, etc. Try to hear the sounds of the heart by applying your ear to the chest of another man. You will hear the sounds "lub-dhub." Pay heed to the sounds of sparrows and other birds, and try to differentiate their sounds. Sometimes they sing. At other times, they give signals of alarm to invite their mates and friends when there is impending danger. Animals and birds have got their own languages. Yogins can understand their languages. There is a particular technique in Samyama (or the practice of Dharana, Dhyana and Samadhi) on sounds. Some males have the voice of females, and some females the voice of males. You must be able to differentiate. You must be able to know the hissing sound of a cobra, its nature, strength of vibration, etc. Even at a distance you can say, "There is a cobra in that room." Cats express peculiar sounds during, before and after copulation. Dogs, horses

and elephants are very intelligent animals. They have got simple consciousness. They laugh and smile and express their feelings of joy and gratitude by certain sounds. You must be able to understand the nature of the sounds. By the practices enumerated above and careful observation, you will be able to develop a wonderful power of hearing. You can get on well in your business ventures and vocations in life. Sharp ears and keen sight bring more wealth.

EXERCISES FOR DEVELOPING SIGHT

Whenever you meet a person, look at his figure carefully from top to bottom, and note mentally his peculiar features, condition of his eyes and eyebrows, teeth, arms, etc., the sort of dress he is wearing, whether he has got moustache or not, the kind of cap he has on his head, his voice, his behaviour, his looks, his gait, whether he seems to be a kind-hearted or cruel man, whether he is intelligent or dull, whether he is polite or not, his colour, etc. There are many people who are not able to give a clear description of the faces of their own friends with whom they are moving for years and years. The son is unable to describe exactly the physiognomy or marks on the face of his father, though he lives with him in close contact for a number of years. The obvious reason is that the son has not developed the power of memory. One cannot become a skilful scientist unless he has an acute power of observation. He has to observe the various phenomena of nature and to draw his own conclusions and inferences. He has to collect facts and figures to study the 'Law of Nature.' Enter the drawing room of your friend and notice carefully what all things you find therein. Then close your eyes and reflect. Then come out of the room and note mentally, in order, all the things which the room contains, and then enter again into the room for verification. You should practise this for some months. Then you will develop a wonderful power of sight.

Go to a library and note carefully all the books that are arranged in any two rows of the almirah or shelf. Close your eyes

and reflect. Note down in your diary, and then verify. Let there be mistakes. It does not matter much. A time will come when you will not commit even a single mistake. You should be able to pick out or single out your comrade in a big crowd by noticing the nature of his gait and movements of his limbs or hands at a distance.

There was a blind man in Srinagar who could tell the nature of colours by simply feeling the cloth. What a wonderful development of the power of touch he had! It is all a matter of training. At night, you cannot see properly; the power of seeing becomes dull, but the power of hearing is intensified. This is compensation in nature. There are some deaf and dumb people in the world who are intelligent. They do good work in the press as compositors. When one organ becomes deficient, another organ gets more developed. The energy of the organ that is not in use is utilised by the other organ and it grows rapidly. Nature is very merciful and intelligent. There are some people who cannot remember more than two things at a time. There was a soldier who could not remember the ingredients of gunpowder, even though he was trained to remember for months together. This is due to ill-development of the faculty of memory.

A judge in a court of law should have an acute hearing. Then alone he will become a distinguished and able judge. Then alone he can write down quickly all evidences without any mistake. A commander-in-chief should have an acute sight. Then alone he can survey all the infantries and cavalries. Then, and then alone, he can have a clear vision of the enemies on the opposite side, even at a very long distance. One will have to develop the power of hearing and power of attention. The development of these two organs is of great help in the practice of memory-culture. In some, the organ of hearing is more developed. In others, the power of sight is more developed. Dogs have got an acute nose. They have to smell things before they get their daily bread. Prakriti has shown marked intelligence in the creation of beings. Cobras have an acute sense of hearing.

They hear through their eyes. They have not got separate ears. Tigers have acute nose; they can smell blood from a very long distance. There is a play of intelligence in every inch of divine creation. Songsters and musicians have very acute hearing. They have to develop it. They will have to find out various kinds of undulations in the vibration of sounds which make difference in Ragas and Raginis. The very profession itself demands the development of the particular organ which helps them in the culture of their art or science.

ASHTAVADHANA

Ashtavadhana means doing eight things at one time. Dasavadhana means doing ten things at a time. Satavadhana means doing hundred things at a time. 'Avadhana' means attention and concentration. This, of course, needs training of memory and concentration. It is really a marvellous feat of the memory.

He who does eight things at a time is called an Ashtavadhani. You also can do eight things at a time. This demands of you gradual development of memory and concentration. First practise to do two things and gradually increase the number of activities. Now there are people who can do eight things at a time. He can attend to chess, play cards, multiply big numerals up to eight or ten digits by eight digits (bringing out the answer alone), tell the exact day in a particular month in a particular year, answer questions, dictate a letter, tell the number of beats of hand on his back by two boys at different spots, and play upon the harmonium. He will be accurate in his calculations. He will never commit any mistake. You will be taken aback if you would look at the performance of an Ashtavadhani. Some twenty or thirty boys will stand in a row, and each boy will be given a number and a name before the Ashtavadhani, only once. Afterwards, while the Ashtavadhani is engaged, if any one of the boys comes in front of him, he will at once say: "You are Gopal and your number is 25. You are Rama and your

number is 19." How marvellous! There was a doctor in Madras who could dictate eight different prescriptions to eight compounders at one and the same time. This is also a kind of Ashtavadhana.

In days long gone by, there were people who could do Satavadhana. For this sort of Avadhani, one hundred questions are put in rapid succession by as many persons—some testing the verbal memory of the performer; some others testing the power of his mental calculations; and some others again trying to test his artistic skill—without giving him any time for committing the questions to memory. This faculty of concentration of mind is often exhibited, not only with reference to the intellect, but also with reference to the five senses. A number of bells may be marked differently and the sounds may be allowed to be studied and made a mental note of, with the mark given to it. A number of objects, of similar shape and colour, which are likely to cause deception to the eye of an ordinary man, may be shown once to the Avadhani with their marks. While he is attending to other things, if a bell were to be struck or one of the objects suddenly exhibited before his sight, he will at once mention the mark of the bell or the number of the object shown. Similarly, his keenness of touch is also put to severe test. Such feats of memory are not commonly known to any other country in the world.

You can also become an expert if you can practise concentration and memory-culture. You can take any two things at a time according to your taste. You can slowly increase the number. Make yourself perfect at each stage and then take up the higher practice.

Ashtavadhana is worth practising. It wonderfully develops memory and concentration. It increases the earning and working capacity, as also efficiency. It is of immense help in meditation and Samadhi.

MENTAL RELAXATION

Just as you relax your muscles after having finished your Asanas and physical exercises, so also, you will have to relax the mind and rest the mind after concentration and meditation, after the practice of memory and will-culture. Relaxation of the muscles brings repose to the mind. Relaxation of the mind brings rest to the body similarly. Body and mind are intimately connected. The body is a mould prepared by the mind for its enjoyment.

Expel fear, worry and anger. Think of courage, joy, bliss, peace and cheerfulness. Sit for fifteen minutes in a relaxed state and easy, comfortable position. You can repose on an easy chair. Close your eyes. Withdraw the mind from outside objects. Still the mind. Silence the bubbling thoughts. Think of your real Self. Think you are immortal, eternal, imperishable, Satchidananda Atman. Again and again rotate the mind on these sublime ideas. Think you are an ocean of bliss and peace. Now open your eyes. You will experience immense mental peace, mental vigour and mental strength. You will have a calm, serene and tranquil mind. Practise and feel the divine bliss. You can do this at any time you like, in any place you choose. You can do this several times daily. You will have no tension in the mind.

Close the eyes. Think of anything that is very pleasant to your mind. This will relax your mind in a wonderful manner. Think of the grandeur of the Himalayas, the sacred Ganga, any striking scenery in Kashmir, the Taj Mahal in Agra, the Victoria Memorial in Calcutta, a lovely sunset, the vast expanse of the ocean, or the infinite blue sky.

PHYSICAL CULTURE

Physical culture or development of the body is as much important as the development of the mind, will, or memory. If the body is not kept strong and healthy, vigorous and active, no

culture is possible. All cultures depend upon a sound body. *"Mens sana in corpore sano"* is a wise saying, which means 'a sound mind in a sound body.' The body is the temple of God. It should always to be kept scrupulously clean by daily bath, good scrubbing with a clean towel, to open the pores of the skin which might have been clogged by sweat and sebum or fatty exudation.

There are different kinds of physical culture. You will, of course, have to select one according to your needs, taste, temperament and capacity. A man of delicate and poor health should take to long brisk walks, both morning and evening. You should always make it a point to walk alone. Then you can feel the presence of the Almighty everywhere, and can be in perfect tune or harmony with nature. Morning walks are very pleasant. The cool breeze is very refreshing and vitalising. The fragrance of flowers in gardens is, indeed, invigorating. Finish the walk before sunrise. The walk should not be like that of a matrimonial procession. Slow walking cannot give you any substantial benefit. It should, therefore, be brisk. You should have good perspiration. Then only it is an exercise. You should always walk at least three or four miles per day. You can do Pranayama, too, while walking. Inhale for six steps. Retain for six steps. Then exhale for six steps. This is a good practice.

Now I come to another kind of exercise, viz., running. This is the best form of exercise. The lungs are developed well by running. The blood is purified. Run in the open air. I like this very much. I always run in the open air even now. You can have exercise of a truly vigorous type in a short space of time. The famous surgeon, the late Dr. Rangachari of Madras, used to run in the open air daily. Running on the seashore is immensely beneficial. You can charge the lungs with ozone, double volume of pure oxygen. Repeat OM mentally when you run. This will spiritualise the physical exercise. Wipe off the perspiration with your hands. Rub it in the body itself. Do not use a towel.

Swimming is also one of the best kind of exercises. It stretches all the muscles of the back. Lumbago is relieved. You can practise Pranayama also, while floating. This can be practised in a big tank or a big well.

Tennis is also a good exercise. There is running as well. It is a gentle game that never tires a man much. It is pleasant and exhilarating. It develops the ankles and the fingers as well. Though Badminton is styled "ladies' game", yet there is plenty of exercise in it. One has to run from one corner of the court to another.

Those who have got strength and who want to develop their chest and arms, shoulders and other muscles, should invariably take to gymnastics. The biceps, the deltoid, and the triceps are well developed. A gymnast has a very beautiful, expanded chest. Pumping, bend-arm march, press-up in the parallel bars, are also very good exercises.

The Indian system of exercises, such as Dand-Baithaks, is also very good. There is a symmetrical development of all the members of the body. The effects are lasting. It is also not costly. You need hardly spend a single pie. The Baithaks develop the calf muscles very beautifully. Kasrats develop the chest and arms. You can practise these exercises in any place.

You can practise Suryanamaskar also daily. It is highly beneficial for one and all, irrespective of age and sex. It is a happy combination of some Asanas, Pranayamas, and prostrations to God Surya or Sun. Those who suffer from eye-diseases will find a good remedy here. Diseases of the liver, stomach, intestines and kidneys, are infallibly cured. The votaries of Suryanamaskar are daily increasing and the system is becoming more and more popular. The Raja of Oundh (Satara) has written a good book on this system, both in English and Hindi.

Asana is a perfect form of physical exercise founded by the Rishis of yore. It is a unique and unparalleled system. It is not merely physical exercise. There is something spiritual, some-

thing divine, for the Asanas awaken the Kundalini-Sakti (Serpent-Power). Asana is more than physical exercise. It gives massage to the internal organs. This benefit cannot be derived from any other system. It cures diseases. That is one great advantage in this system. Some Asanas like Sirshasana, Sarvangasana and Siddhasana are very, very useful in the up-keep of Brahmacharya. Bhujangasana, Salabhasana and Dhanurasana remove constipation. The Nauli Kriya, which rotates the muscles of the abdomen, is a unique Kriya, that removes the diseases of the abdomen and increases the digestive fire. No exercise in any system can stand before this Kriya in its potency and efficacy. It is God-sent. There are splendid and admirable exercises for keeping the spine elastic. They are Paschimottanasana and Yoga Mudra, Chakrasana, Ardhasupti Asana and Matsyendrasana. If you do not keep the spine elastic, the spinal column will ossify and degenerate quickly. You will appear old, though you are young. A man who practises these spinal exercises will be as nimble as a squirrel. He will never look old.

Whatever the system may be, there should be some exercises to develop the upper extremities, such as the arm and the forearm. There must be some exercises for developing the thighs and legs. There should be some exercises for bending the spine forward, backward and laterally. There must be some exercises for developing the chest and neck and the abdomen. That system which does not contain a happy combination of these exercises is surely defective.

Those who are doing exercises of any kind should observe the following rules carefully. They should be strictly regular in the performance of exercises. Regularity is the prerequisite if you want to progress rapidly and succeed in physical culture. Those who do vigorous exercises should take substantial nutritious food, as otherwise, their muscles will waste. You will not find much improvement. Plenty of ghee, milk, butter, nuts, etc., should be regularly taken. Those who

practise Sirshasana should take some light tiffin ten minutes after all Asanas are over. You should take some light food after you have finished the exercises. Weigh your body once a month and keep a record. Exercises can be practised both in the morning and evening. You should rest for half an hour before you take your bath. You should try to observe Brahmacharya as much as you can. If you remain a strict celibate, you will achieve astonishing results. What is there in a woman? What is there in repeating the same old act again and again which is so very disgraceful? Are you not ashamed of all that? Do you not realise that it is all the play of Avidya and false Moha? Strengthen the body and then do spiritual Sadhana. You will enjoy real bliss. I beseech you, learn to be wise at least from now onwards.

Asanas can be done in the morning. Physical exercises can be done in the evening. If you want to do physical exercises also in the morning, take a little rest, say for fifteen minutes, after finishing all Asanas, and then do physical exercises. Do Pranayama after you have finished the Asanas. Practise the Asana in an open, airy place. You should not go to extreme in exercises. There must be the feeling of exhilaration during the practice of Asana or any kind of exercise, and also after you have finished them. There should be absolutely no feeling of fatigue or depression. Remember this point well. If there is depression or fatigue, you have gone to the extremity; you have gone beyond your capacity.[1]

Soak some Chana or Bengal-gram or almonds or Papaver seeds (Kas Kas) in water overnight and take this in the morning after having finished your exercises. These stuffs are cooling and strengthening. You can take gram for a week and Papaver for another week.

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1 For a full and detailed description of `Yoga Asanas,' please refer to my book 'YOGA ASANAS.'

Do not have any Moha for this perishable body. Treat this body as your servant and instrument. You are entirely distinct from this physical body, which is made up of five elements subject to decay and destruction. You are in essence the Reality, the all-pervading imperishable Atman. Just as the house in which you live is separate from you, so also, this body in which you are temporarily encased, on account of ignorance, is entirely different from you. Identification with this body is the root cause for bondage and human miseries and sufferings. Do not become a slave to this body. It must obey your orders at all times and under all conditions, and not you its orders. You must be prepared to give this body up or dedicate it to a just and noble cause. Practise self-denial, self-abnegation and self-sacrifice.

In conclusion, O Nectar's sons! Children of Light and Immortality! Keep this body strong, healthy and active by regular physical culture. Lead a happy, contended life. Say: "I have now good blooming health. I can make the pomp of emperors ridiculous." Use this body-horse to reach the destination—Brahma-Nirvana. Use this body as a boat for crossing the river of life to the other shore of immortality and fearlessness.

CHAPTER TWO

RAJA YOGA

PRACTICE OF RAJA YOGA

I

The word Yoga comes from a Sanskrit root 'Yuj' which means 'to join.' By practice of Yoga, the individual soul (human being) is united with the Lord or God. Yoga means union with God.

Union with God is the goal of human life and human endeavour. It should be the be-all and end-all of our existence. It is the *summum bonum*. Yoga kills all sorts of pain, miseries and tribulations. Yoga frees you from the Samsaric wheel of births and deaths. Yoga gives you various Siddhis, and Mukti through Jnana. Drink the elixir or nectar of immortality, and become a Yogi. Therefore you find in the Gita: *"Tasmat yogi bhava arjuna"* (Ch. vi, 46).

Yoga teaches us how to curb the outgoing tendencies of the mind and attain the pure state of bliss by going beyond the mind. Yoga teaches how to transmute the unregenerate nature and attain the state of divinity. Raja Yoga aims at controlling all thought waves or mental modifications. Hence it is called *Raja Yoga*, which means "King of all Yogas."

Horses and dogs possess minds; but, they have neither discrimination nor intelligence nor Vichara-Sakti. Hence it is not possible for them to attain freedom. Ignorant people identify themselves with the body, mind and the Vrittis of the mind. The mind and body are mere instruments. The real man is, of course, behind the mind. If you become one with the mind, body, and the Vrittis, you get various sorts of misery and suffering. The

whole universe is created by the Vrittis of the mind alone. If these mental waves or thought-waves subside, you can attain the absolute state, the state of highest bliss and peace. Just as you can clearly see the bottom of a lake when the ripples and waves on the surface subside, even so, you can cognise your real Self when the Vrittis that agitate the mind subside. Just as soap cleanses the physical body, even so Japa of any Mantra, Dhyana and Kirtana, together with the practice of Yama and Niyama, cleanse the mind of all its impurities. Just as you nourish the physical body with food, even so, you will have to give good food for the mind, and spiritual food for the soul.

When your business collapses or fails, when you are immersed in grief by the untimely death of your only son, and when you hear some shocking news that has much to do with your life, you get emaciation of body though you eat nourishing substantial food. You feel tremendous internal weakness. This clearly proves that mind exists and cheerfulness is an infallible mental tonic. When a lady is deeply engaged in the management of her daughter's marriage, she forgets to take her food. But she is always happy. Her heart leaps with joy. Joy and cheerfulness are powerful tonics for her mind! She feels inner mental strength and happiness, although she does not take her food.

Possession of powers causes intoxication of mind. He who possesses powers always misuses them. He wants to command, control and domineer over others. It is very difficult to renounce position and power. That is the reason why Raja Yoga philosophy teaches aspirants to practise Yama and Niyama in the beginning. He who is established in Yama and Niyama will not misuse his powers. He cannot command others. He will be humble. He will have the spirit of service and self-sacrifice.

Chalk out a programme of life. Draw your spiritual routine. Stick to it systematically and regularly. Apply yourself diligently. Waste not even a single precious minute. Life is short.

Time is fleeting. That "tomorrow" will never come. Now or never. Stand up with the firm resolve: "I will become a Yogi in this very birth, this very moment." Gird up your loins. Do rigid, constant Yoga Sadhana or Abhyasa. Walk along the path of Yoga in the footsteps of Jnanadeva, Gorakhnath, Sadasiva Brahman and Trilinga Swami.

If you are really very sincere in your practice, and if your mind is filled with Vairagya or dispassion and keen longing for Liberation, you will reach the goal of perfection within six years. There is no doubt about this.

II

Chitta is the mind-stuff (mental substance). It takes various forms or shapes. These forms constitute Vrittis. It gets transformed or modified (Parinama). These transformations or modifications are the thought-waves, whirlpools or Vrittis. If the Chitta thinks of a mango, the Vritti of a mango is formed in the lake of the Chitta at once, then and there. This will subside and another Vritti will be formed when it thinks of milk (Milk-Vritti). Countless Vrittis are arising and subsiding in the ocean of Chitta. These Vrittis cause restlessness of mind.

Why do Vrittis arise from the Chitta? Because of Samskaras and Vasanas. If you annihilate all Vasanas or desires, all Vrittis will subside by themselves.

When a Vritti subsides, it leaves a definite impression in the subconscious mind. It is known as Samskara or latent impression. The sum total of all Samskaras is known as Karmasaya (receptacle of works). This is called Sanchita Karma (accumulated works). When a man leaves this physical body, he carries with him his astral body of seventeen Tattvas and the Karmasaya as well to the mental plane. This Karmasaya is burnt in toto by the highest knowledge obtained through Asamprajnata Samadhi.

That place where you can get concentration of mind is the right place for your meditation and Yogic practices. This is the

general rule. During concentration, you will have to collect carefully the dissipated rays of the mind. Vrittis (whirlpools or thought-waves) will be ever rising from the ocean of Chitta. You will have to put down the waves as they arise. If all the waves subside, the mind becomes calm, serene and tranquil. Then alone the Yogi enjoys peace and bliss. Therefore, happiness lies within. You will have to get it through control of mind; and not through money or women or children, or name and fame, rank and power.

There must be constant endeavour to keep the mind on one point. As soon as the mind wanders away from the point, you will have to bring it back to the same point. This is Abhyasa or Yogic Practice. Check the intellectual function of the Chitta by Abhyasa (practice), and the emotional side of the mind by Vairagya (dispassion). Then alone the mind will become calm. Then alone it will come under your control quite easily.

Purity of mind leads to perfection in Yoga. Regulate your conduct when you deal with others. Have no feeling of jealousy or hatred towards others. Be compassionate. Do not hate sinners. Be kind to all. Prostrate before everybody. Develop complacency towards superiors. The success in Yoga will be rapid if you put in your maximum effort and energy in Yogic practices. You should possess a keen longing for Liberation, and intense Vairagya as well. You must be sincere and earnest.

Intense and constant meditation is necessary for entering Samadhi. By continence, devotion to Guru and steady practice, success in Yoga comes after a long time. The aspirant should always be patient and persevering. He who takes to Nivritti Marga or the path of renunciation, generally becomes lazy after sometime, as he does not know how to utilise the mental energy and follow the instructions of his Guru and keep up a daily routine. He gets Vairagya, but he has no experience of the spiritual line. He does not make any real spiritual progress in the end.

If the Yogic student who practises regular meditation is gloomy, surely, there is some error in his meditation. If he is depressed and weak, surely something is wrong somewhere. Meditation makes a man strong, cheerful and healthy. If aspirants themselves are gloomy, how can they radiate joy, peace and strength to householders or Grihasthas? Grihasthas seek the company of Mahatmas for peace and Ananda. A cheerful, ever-smiling countenance is a sure sign of true spiritual and inner divine life.

Just as there are steps in the ascending staircase, so also there are steps in Yogic Samadhi. Savitarka, Nirvitarka, Savichara, Nirvichara and Sasmita, are all steps in the Yogic ladder. One has got to master all these lower Samadhis before he can reach the final blissful Asamprajnata Samadhi. There are some developed souls who are in a state of Samadhi from their very births. They have not acquired this by any exertion on their part in this birth. They are called born-Siddhas. They had finished their Sadhanas in their previous births. In some special cases, it is quite possible for one to obtain the higher stages of Yoga in the very beginning, through the grace of God. Jnanadeva of Alandi reached higher stages of Yoga from his very boyhood. When he was a boy, he touched a buffalo. The buffalo repeated the Vedas. Ramalinga Swami of Vadalur in South India—the illustrious author of *Arutpa*—also attained the higher stages of Yoga at the very outset. But, such instances are, indeed, rare. In the vast majority of cases, persons must proceed step by step and stage by stage in Yoga.

Master every stage of Yoga. Gradually ascend the successive stages boldly and cheerfully. Do not talk of taking up higher step before completing the lower one. This is the right royal road to true meditation and Samadhi.

The sum total of knowledge of this universe is nothing when compared to the spiritual knowledge that is obtained through Self-realisation. Worldly mundane knowledge is false knowledge.

If the Yogic student attains Dharma-Megha Samadhi (cloud of virtue), there is no fear of his falling down. Nothing can tempt him. There is no more evil or pain for him. This state can come only when the Yogi rejects all powers ruthlessly. There is a particular kind of spiritual illumination. The Yogi then attains peace, purity, satisfaction and spiritual bliss.

Just as fire burns a heap of dried leaves or grass, even so, the fire of Yoga burns all Karmas in toto. The Yogi attains Kaivalya (absolute freedom). Through Samadhi, he gets intuition. Real knowledge flashes in him in a second. Now the present alone exists for him. The past and future are lost.

He who has firm faith in the Srutis and Sastras, who has right conduct or Sadachara, who is constantly engaged in the service of his Guru, who lives in the company of sages, who has intense Vairagya,—and last but not the least—who is free from lust, anger, Moha, greed and vanity, can easily cross the ocean of Samsara and attain Samadhi soon.

Neti, Dhauti, Basti, Nauli, Asanas, Mudras and Bandhas keep the body healthy and strong and under control. But they are not the be-all and end-all of Yoga. One should practise Dhyana (meditation). Meditation will culminate in Samadhi and Self-realisation. He who practises Hatha Yogic Kriyas is not a Purna-Yogi (full-blown Yogi). He alone who has entered into Asamprajnata Samadhi is a Purna-Yogi. He is absolutely independent (Svatantra-Yogi).

MENTAL FACTORY

My silent adorations and prostrations to the Proprietor, the Inner Ruler, the Superintendent, the Supreme Head, the President-Founder, the Silent Sakshi and the Governor of this wonderful mental factory! Brahman (Absolute) is the Silent Sakshi of this factory. Hiranyagarbha is the Supreme Director of this factory. Every man has his own mental factory. Hiranyagarbha

is the sum total of all minds. He has to manage and supervise the whole cosmic factory.

He who dwells within the mind, who is within the mind, whom the mind does not know, whose body the mind is, and who rules the mind from within, is thy Self—Inner Ruler, Immortal. Salutations to this Inner Ruler who illumines the minds and the mental factory!

Just as a peace of iron moves in the immediate presence of the magnet, even so, this insentient mind moves and works in the presence of the Inner Ruler. This point has not been properly understood by the Western psychologists, rationalists, free thinkers, communists, socialists, etc. Hence they are always restless and are groping in darkness. The vibration of psychic or subtle Prana manufactures thoughts in the mind.

How wonderful is the vast factory of Henry Ford! He has understood rightly the value of time. Time is money for him. He has no breathing time. He is ever absorbed in his business affairs. His one idea is the manufacture of motor cars. If this mental energy was directed towards God, he would have become one of the most powerful Yogins this world or the next has ever produced. He has wonderful concentration. But his mind is working in the opposite direction, in a separate groove or avenue. He is an unconscious, eternal Raja Yogi. Glory unto Henry Ford! Glory unto his liberality, kind-heartedness and magnanimity! He takes great care of his labourers very wisely. He gives them good wages. He affords them proper medical help. He gives pension to those who have lost one arm or one leg, and is very kind to them. He is very merciful. One will be astonished to survey his magnanimous factory. How active and alert are the workers there! How quickly work is being turned out there! People are so much busy that they are not able to feel the presence of others. When once King Edward VIII was Prince of Wales, he visited this factory. The moment he entered the factory, fresh ore was taken, melted, and all the nuts and other parts of a car were manufactured in his immediate

presence then and there. Everything was nicely fitted, a nice car was produced and presented to the Prince before he left the factory! What a wonderful work this is!

Still more wonderful is the present-day radio station and wireless telegraphy which has connected the world and has made communication very, very easy, which silently preaches about oneness of life, oneness of energy, oneness of consciousness; and which silently proves the Upanishadic utterances and experiences of the Eastern sages of yore, viz., "*Ekameva adviteeyam brahma*. One without a second." The voice of one lecturer or singer is heard by all the people of the world at one and the same time. There is physical clairaudiance; and the television will bring in physical clairvoyance as well. The hearts of all people are united when radio operates. They feel oneness. All share the talented gifts of one man. The radio bespeaks in clear terms the glory, reality and actuality of Sankara's Advaita philosophy. The study of radio elevates a man of thinking to lofty heights and brings home to his mind the idea of universal love and service, killing all ideas of separateness, difference, dualities and divisions. It rings the message of the Upanishads, the message of unity, oneness, sameness, identity and homogeneity. The microphone magnifies, amplifies and intensifies the sound-waves and sends them with a tremendous velocity in all directions through the medium of ether. In a second, the waves travel seven times round the whole world. How marvellous! Messages or songs are broadcast throughout the world; and the whole world rejoices. This is Vedanta. This is Advaita. This is Jnana Yoga. The radio is the external symbol of Vedanta or Brahman.

Now I will take you to the description of the most wonderful mental factory, which is very close to you, and which is a wonder of wonders. Even a rank materialist, if he is very sincere, will be turned within a second into a perfect theist if he were to close his eyes for a second and seriously reflect on the working of this marvellous factory. The Kena Upanishad starts with the philosophy in

the opening lines: "Who is the Director of this mind? Who gives light and power to this mind?" Then it goes on, saying: "Brahman (Existence-Absolute, Knowledge-Absolute and Bliss-Absolute) is the Mind of minds, Prana of Pranas, Eye of eyes, Ear of ears." What a bold philosophy! It at once raises a man to sublime and lofty heights. It brings an immediate and unerring solution for all difficult problems of life. The four Mahavakyas—*Prajnanam brahma, Aham brahma asmi, Tat tvam asi, Ayam atma brahma*—infuse power and joy into the hearts of hearers. They produce drastic changes in the life of a person. It has made me an Emperor of emperors and a King of kings. It has made me a Shah of shahs. Now I laugh at the vain pomp, empty glory and the artificial miserable life of rich men. Now I fully realise the glory of the utterance of Sankara. *"Kowpeenavantah khalu bhagyavantah,"* which means that that man with one loin cloth or Kowpeen is the happiest man in the world. I now fully understand the splendour of Bhartrihari's soliloquy: "I wish to rejoice in my own Atman by meditating on my Ishtam, Lord Siva, sitting on a block of stone on the sacred banks of the Ganga, alone with a Kowpeen, having my hands as the bowl for food, the sky as the canopy, hands as the pillow, the rags as my cloth, the skin as my upper garment, the cave as my dwelling place, mother earth with green grass and flowers as my velvety carpet, the roots as my food, and the holy waters of the Ganga as my royal beverage."

Now tell me honestly, dear friends, who is the happiest man on this earth? Is it a rich landlord, or a Yogi who is contemplating on the banks of the Ganga in the Himalayas with a single Kowpeen? Now just hear the story of a rich baron who gave an interview to a clergyman. The baron said to the clergy man: "Having heard of my wealth, you have come to see what sort of life I am living. I am the most miserable man on the surface of this earth. I suffer from all sorts of cares and anxieties. I do fully realise the significance of that wise saying: 'Uneasy lies the head that wears the crown.' I do not get any sleep. I suffer from

diabetes, gastritis, neuritis, nephritis, enteritis, appendicitis, and ever so many other 'itis. I have consumed the medicines of the Merck's and Parke Davis' laboratories. Still I have not found any relief. I am hungry and yet I cannot take any food. I have to live on oatmeal porridge. When I look at sweetmeats or oranges, I am tempted to eat, but the doctors prevent me from eating. They say that the percentage of sugar, and the tension of pressure in my blood, will increase. Hear another part of my story! I am guarded day in and day out by my sentries on every side. I am the worst kind of prisoner. I now fully realise and believe the theory of Karma and transmigration of soul of the Hindus. I am praying to God that He may be graciously pleased to give me the birth of a carefree Yogi with a Kowpeen alone, so that I may be able to practise Yoga on the banks of the Ganga in the Himalayas. I do not want this wretched wealth which is the greatest enemy of real, inner spiritual peace and happiness and the bliss of the Self."

This is certainly not a digression. Now I shall come to the mental factory back again. In the above pages I have shown that there is a Director of this mental factory, and that the direct perception of this Director through purification of mind and spiritual practices of concentration and meditation can bring about Self-realisation, freedom, perfection and immortality. I have to hammer on your mind, over and over, the importance of Self-realisation which and which alone can bestow on you real bliss; and about the existence of God or Atman who is the source for this mind, will and memory, and who gives light and power to this little mind. Do not forget this point.

The eyes and ears are the gatekeepers of this wonderful mental factory. They are the 'way in.' Mouth is the 'way out.' The eyes and the ears bring inside the mental factory matters for manufacture. Light-vibrations and sound-vibrations are brought inside through these two avenues. They are first made into 'percepts' by the mind. The mind presents these 'percepts' to the intellect. The Buddhi (intellect) converts these 'percepts'

into 'concepts' or ideas. These ideas are expressed by the outside gatekeeper, viz., Vak-Indriya (the organ of speech). Just as the raw sugar-cane juice is treated with so many chemicals and passes through various settling tanks and is packed as pure crystals, just as ordinary clay mixed and treated with plaster of Paris, etc., passes through settling tanks and is made into jugs, jars, plates, cups, etc., just as crude sand is turned into beautiful glassware of various sorts in a glass factory, so also, mere light vibrations and sound vibrations are turned into powerful ideas or 'concepts' of various description in this wonderful mental factory.

The external physical eyes and physical ears are only mere instruments. They are Bahya-Karanas only. But the real visual and auditory centres are in the brain and in the astral body. These centres are the real Indriyas. Understand this point well. The Buddhi receives the materials from the mind and presents them to the Purusha or Atman who is behind the screen. Buddhi is the prime minister. He is closer to Purusha than the mind, as he is the prime minister. Mind is the commander and has the five soldiers, the five Karma Indriyas, to execute his orders. He is the advocate who places the facts before the judge, Buddhi. The mind is the head clerk of the mental factory. He has ten clerks, five Jnana Indriyas to bring news and facts from outside, and five Karma Indriyas to execute his orders. As soon as the facts are placed by the intellect before the Purusha, there flashes out egoism or Ahankara. The Buddhi receives back the message from the Purusha, decides and determines, and gives back to the mind for execution. The five Karma Indriyas, viz., Vak, Pani, Pada, Upastha and Guda or Payu (speech, hands, feet, genitals and anus) execute the orders of the mind who is their master.

Antahkarana or inner instrument is a broad term which includes mind, intellect, memory and Ahankara (egoism). The one Antahkarana assumes different names, just as the same man assumes the name of a 'judge', when he works as a judge in law-courts; 'president', when he serves in a society or associa-

tion; 'chairman', when he presides in a meeting; and 'store-keeper', when he is in charge of stores. When you pass along a mango garden, the mind does Sankalpa-Vikalpa (will and doubt). It thinks whether it is a good mango or not. The Buddhi comes to its aid. It determines and says: "This is a good mango. This is a good Kalmi variety." The Chitta does Anusandhana. It says: "I will find out the methods to get the mangoes. I will enquire who is the gardener. I will purchase from him." Ahankara self-arrogates: "I must have this mango at any cost." Then the mind gives the execution to the Karma Indriyas—feet. The feet take the man to the gardener. Ahankara purchases the mango and eats. The impressions of the mango remain in the mind and a Vasana is formed in the mind. The thought of enjoyment comes to the mind later on, through memory in the form of subtle Vasana, produces Sankalpa (thought), and troubles the man again to enjoy the mango. This cycle of things, viz., desire, thought and action is going on from eternity to eternity and has brought bondage to man. When the Vasana is repeated several times, it becomes a strong passion or desire. The man finds it difficult to control passion, and becomes a slave to passion and Indriyas. A strong sense-hankering is called a Trishna. The difference between desire and Vasana is that the Vasana is subtle and hidden in the subconscious mind, whereas the desire is gross. The pleasure derived from the enjoyment of an object brings attachment in this mind. Attachment is death. Attachment is Moha. The man who is full of sense-Vasanas is tied to various objects. Escape becomes well nigh impossible for him. Escape is possible only by destroying these knots by knowedge of the Witness or Director of this mental factory who has kept up this show inside.

If you can clairvoyantly visualise the inner working of this mental factory, you will be dumb-founded. Just as in the telephone-office of a big city, various messages come from diverse houses and firms to the central station, and the central operator plugs, connects and disconnects the various switches, so also,

the mind plugs, connects and disconnects. When you want to see a thing, the mind puts a plug in the other four centres of hearing, smelling, tasting and feeling. When you want to hear something, the mind plugs the other four centres. The mind functions with tremendous speed which is unimaginable. You can clearly see the numberless pigeon-holes in the subconscious mind or Chitta where various sorts of things are recorded in perfect order. They are classified, grouped and labelled with accurate and precious denominations. You will see that the subconscious mind works with tremendous activity and precision, just as the head-sorter of the R.M.S., in the Punjab Mail train works. One impression rises up as a thought-wave and comes to the surface of the mind for tickling the Jiva into action. You will see various colours of thoughts. If there is a spiritual or holy thought, you will find the thought tinged with beautiful yellow colour. If there is thought of anger, dark red arrows will shoot out from the mind. Various shades of colours will be seen according to the nature of thought. You will find perfect order in cosmos. The working is very smooth and harmonious, because there is the Antaryami behind. He directs and guides. Just as in the presence of a king, the minister and other officers work smoothly, so also, the mere presence of the Inner Ruler, the indwelling, interpenetrating Presence, the mind and other inner faculties work without any kind of friction.

There are different regions for sentiments, emotions, instincts and impulses. There are highlands and lowlands in the mind. There is the spiritual plane, and there are the planes of instinctive mind and intellect. There is the region of Suddha Manas; and there is the region of Asuddha Manas, the region of the instinctive or lower mind. On one side, the will steps in to execute a certain strong desire of the mind; and the various other faculties, such as memory and Dharana Sakti (power of judgment and reflection), will stand behind, in a disciplined array, to help their master—will. After the will has executed one order, imagination will come forward and speculate one

scheme. Memory will help imagination. The three Gunas, various modes, and the thirteen evil Vrittis, viz., lust, anger, etc., will show their faces in different colours. Just as, in a talkie, the actors come and go with marvellous rapidity, the various faculties come to the scene, work and retire to their respective quarters and rooms for rest. The scene is simply thrilling and magnanimous. Words cannot describe. You will have to develop this clairvoyant astral sight through purification and concentration. Even if you practise introspection and self-analysis or self-examination in the morning at 4 a.m., by sitting on Virasana or Padmasana in a quiet room, you will fully understand the working of this mental factory and the menagerie that goes on in the circus of the mental plane.

In conclusion, friends, forget not the Director of this mental factory who is your own Inner Self. He is awake even when this mental factory is temporarily closed at midnight. Try to meet Him by purifying the mind and by the practice of regular concentration. Develop all powers or faculties of the mind and get sanguine success in your life, and eventually merge in Him. May that Director of this mental factory guide you!

VASANAS

The *summum bonum* of existence is the attainment of the Knowledge of the Self or the realisation of the one homogeneous Self. The Knowledge of the Self can only dawn when there is extinction of all Vasanas. This Self-realisation cannot be obtained without the complete giving up of all Vasanas. Extinction of all Vasanas alone is Moksha.

The subtle state of desire is called Vasana. Desire is gross, in its nature. A hidden Vasana is termed Kanksha. Some philosophers define Vasana as a tendency or inclination. Others say, "The blind clinging to sensual objects, through intense longing or craving, without deliberation or thinking, is known as Vasana."

Vasanas are of two kinds, viz., the pure (Subha Vasanas) and the impure (Asubha Vasanas). The pure Vasanas liberate one from rebirths. Impure Vasanas generate rebirths. Impure Vasanas cause the mind to fluctuate, and produce agitation in the mind and affinity for objects. If you are led by the pure Vasanas, you will soon attain the immortal seat of ineffable splendour. Just as the seeds that are fried will not sprout, so also, the pure Vasanas will not bring rebirths.

The Vasanas which were generated in your past lives will cling to you in your future births. If the pure Vasanas cling to you, you will easily attain the Knowledge of the Self (Brahma-Jnana), and through Knowledge, Liberation (Moksha). If the impure Vasanas cling to you, you will experience pain and sorrow and you will get rebirths, again and again, in this world.

A desire arises to attend the cinema; a desire arises to eat meat; a desire arises to copulate; a desire arises to get hold of another's property by improper means. These are impure Vasanas. Anger, lust, greed, pride, egoism, hypocrisy, delusion, jealousy and hatred, are impure Vasanas. A desire arises to have Satsanga with sages; a desire arises to serve Sannyasins and Mahatmas; a desire arises to do charity to the poor and needy. These are all pure Vasanas. Mercy, love, tolerance, generosity, celibacy, truthfulness, forgiveness and courage are all pure Vasanas.

There are three kinds of impure Vasanas, viz., of the world (Loka Vasana), of scripture (Sastra Vasana), and of the body (Deha Vasana). Desire for name and fame, for honour and respect, for power and position, is Loka Vasana, i.e., Vasana that pertains to the world. A desire to become a reputed Pandit and enter into discussions with others for getting victory (Vijaya) is Sastra Vasana, i.e., Vasana that pertains to the Sastras. A desire to have a beautiful complexion, a healthy strong body, a handsome face, a desire to live for a long time by taking Kaya Kalpa,

a desire to make the body bulky by eating butter and other things, are all Deha Vasanas, i.e., Vasanas that pertain to the body. These are all impure Vasanas that bind the man to the Samsara and bring him, again and again, to the earth-plane.

If you are a slave to a powerful Vasana, and if you are a victim to a very strong Vasana, you become that. This is an immutable law of nature.

There are two seeds for the tree, mind. One is Vasana, and the other is fluctuation of Prana. The seed produces a big tree, and the tree again produces seeds. So also, the vibration of Prana arises through Vasana, and the Vasana operates through the movement of Prana. If either of them perishes, both will perish soon. Egoism is the first born Asuric son born of Avidya or Ajnana (ignorance). Egoism has two Asuric daughters, Raga and Vasana; so there is intimate connection between Vasana and Raga. Where there is Vasana, there is Raga. Vasana and Raga co-exist. Raga is an old associate of the Vasana. Raga is attachment. Mamata (the idea of mineness) is due to Raga. If you want to kill Raga and Vasana, you must annihilate egoism; if you want to kill egoism, you must destroy Avidya. If you destroy Avidya first, egoism, Raga and Vasana will die by themselves.

The impure Vasanas are associated with egoism. They are of the nature of intense Ajnana (ignorance). He who is a slave to Vasanas is an ignorant man. He is very weak. He can regain his lost divinity and develop an irresistible and pure will by annihilating the Vasanas. He who has burnt up Ajnana, and with it, the impure Vasanas also, will never experience any pain or misery. He will enjoy the Bliss of the Eternal always.

Vasanas are very subtle. Just as the sprout or flower exists in the seed, so also, the Vasanas lie dormant or latent in the heart. They agitate the bed of Samskaras. Through agitation of Samskaras or subtle impressions, memory of pleasure comes. Through memory of pleasure, desire arises. When desire arises,

the senses begin to function in conjunction with their leader—the mind. Man exerts to get possession of the desired objects and enjoys them. All these take place in the twinkling of an eye.

One thing which is sweet and pleasant to you at one moment produces the very reverse of that sensation in another moment. Who has not experienced this world of opposites? Objects, when longed for, are pleasant; but are bitter if not longed for. Hence, Vasanas are the cause for the sensual pleasures. Pleasures will stop when you get satisfaction in the same. But if Vasanas cease, the mind will perish, and all else will be destroyed. Therefore, annihilate these Vasanas, the enemies of Atma-Jnana and Immortality.

Mind is the cause for bondage and freedom of a man. A mind that is filled with impure Vasanas tends to bondage; whereas a mind that is destitute of Vasanas tends to freedom. Mind is no mind when the Vasanas are destroyed. You become mindless. When you become mindless, intuition dawns, and you are endowed with the eye of wisdom. You will enjoy indescribable peace.

Mind is Vasanamaya (full of Vasanas). This world is Vasanamaya Jagat. Mind clings to sensual objects through Vasanas and constantly thinks of the objects. If the Vasanas perish, the mind ceases thinking of objects, and we attain the state of thoughtlessness.

Mind is like a cloth. If you colour a cloth with yellow colour, it appears as yellow; if you apply red colour to it, it appears red. Whatever colour you give to it, it bears that colour. Even so, the mind takes on whatever colour that is imparted to it by the Vasanas. Sattvic Vasanas give to the mind white colour; Rajasic Vasanas impart a red colour to it; Tamasic Vasanas give a dark colour to the mind. As is the Vasana, so is the mind.

As long as the mind is not annihilated through Atma Vichara (meditation on the Self), so long the Vasanas will not

leave you. They will attack you again and again. They will wage a guerilla war with you. Sometimes they will come through the front door (sense-avenues), sometimes through the back door (Samskaras), and sometimes through the windows (eyes). You will have to be vigilant to detect their presence—the way through which they enter.

If your mind is perfectly free from impure Vasanas, you will keep a balanced mind despite many obstacles or adverse circumstances. Mind becomes calm and serene when the Vasanas are eradicated. Vasanas perish through dispassion, discrimination, control of senses, enquiry of 'Who am I?' and meditation.

The impure Vasanas persist and resist. They will lurk in the corners of the mind in a mysterious manner. They will play tricks with you. They will change their forms like a chameleon. They will get suppressed for some time under pressure of Yogic practices. If you are not regular in your meditation, if your Vairagya wanes, they will again attack you with redoubled forces. Reaction will set in. You must have a sharp intellect to detect their presence. These worldly impure Vasanas have arisen through enjoyment in many thousands of lives. So they are very potent. They can only perish, through constant and protracted spiritual practices, such as, Japa, Kirtana, meditation, Atmic enquiry, discrimination, Sama, Dama, Pratyahara and Pranayama.

There is conflict between pure and impure Vasanas in a neophyte in the beginning of his spiritual practices. The nature of thoughts depends upon the nature of the Vasanas. If evil thoughts arise in your mind, there are impure Vasanas in your mind. If the pure Vasanas are more powerful, they become victorious, and vice versa. Therefore, you will have to direct all your efforts in the beginning in increasing the pure Vasanas to a maximum degree.

He who has annihilated the Vasanas (Vasanakshaya) will be able to concentrate and meditate. Annihilation of Vasanas produces annihilation of mind. Mind is nothing but a bundle of Vasanas. Many aspirants complain: "We are practising meditation for the last fifteen years, and yet, we have no good concentration or meditation." The reason is quite obvious. They have not annihilated the Vasanas. The Vasanas are still powerful in them. They should direct all their efforts in the annihilation of Vasanas—the enemies of peace and meditation. If you are established in the Nitya Drishti and if you have very strong conviction that this world is unreal, Vasanas will gradually perish. A worldly-minded man is a slave to impure Vasanas. In a Sadhaka, impure Vasanas will arise occasionally; but he controls them at once through the force of his spiritual practices and strong will-power. In a Jivanmukta, the Vasanas are in a burnt state. In a householder, they are in an expanded state. In a Sadhaka, they are in an attenuated or thin state, and so they cannot do any havoc.

Suppression of Vasanas will not help you in any way. Vasanas must be eradicated in toto just as the poisonous fangs of the cobra are rooted out. Then only you can attain the imperishable seat of Brahman.

You will have to transmute the impure Vasanas into pure ones, through constant efforts. You will have to change the current of impure Vasanas and allow them to run in the channel or river of pure Vasanas. There is no harm if you have an abundance of pure Vasanas. Pure Vasana also is a fetter. It is a golden fetter. Yet, it is a fetter. Just as you remove a thorn with the help of another thorn and throw both of them when the thorn is removed, so also, you will have to destroy the impure Vasanas through the help of pure Vasanas and then abandon these pure ones also. The desire for Liberation, or Moksha-Vasana, also must die eventually. Then only you will become THAT.

To attain the Knowledge of the Self, you must practise, at the same time, Vasanakshaya (annihilation of Vasanas), Manonasa (annihilation of mind) and Tattva Jnana. The practice of one item alone will not bring the desired fruit, i.e., Moksha.

He who has a heart devoid of all Vasanas is the most happy man in this world. He is a Jivanmukta. All Devas adore him. Men of this world revere him.

Prahlada, after attaining Knowledge of the Self and becoming merged in Brahman through Samadhi, came back to physical consciousness at the touch of Lord Hari, through a residue of pure Vasanas. In the Jivanmuktas, these pure Vasanas exist like burnt seeds. They cannot produce rebirths. Just as Vasanas exist in a seed-state in deep sleep, so also, these pure Vasanas that are associated with Sattvic Jnana, full of pure meditation on the Self, exist in Jivanmuktas. So long as body exists the residue of the pure Vasanas will be latent in the heart of the Jivanmuktas. They will melt away gradually. The Jivanmuktas behold the objects of this world through the pure Vasanas.

Through pure enquiry and discrimination, you should separate yourself from the objects. In the absence of objects, the 'I' does not exist; and these objects do not exist in the absence of 'I'. Have the strong certitude of conviction and deliberation that 'I' does not belong to the objects, and objects do not belong to the 'I'. Identify yourself with the infinite 'I'—Satchidananda Brahman—and abandon the burden of the physical body. Become a Videhamukta or Videha (bodiless), like Raja Janaka. All Vasanas will perish now.

The Karana Sarira (seed-body) is Ajnana. It is full of Vasanas and Samskaras. There is no Vasana in Brahman or the Self. He is ever-pure, sexless, passionless, bodiless and mindless. He is without senses and Pranas. By constant meditation on this Brahman, all Vasanas perish. Impurity cannot stand be-

fore purity. Positive always overcomes the negative. This is the immutable Law of Nature.

Slay this mind through destruction of Vasanas and remain immutably fixed in Satchidananda Brahman. Attain immortal Brahmic seat of supreme peace, perennial joy and eternal bliss, and rejoice.

Of all the factories in the world, the body is the most wonderful factory, because it is the factory of the Lord. It is not a man-made one. In this most marvellous factory, Vasanas are converted into desires, impure Vasanas are crushed, pure Vasanas are manufactured and thoughts are generated. Eventually, the most precious Vastu (article) of incalculable value, viz., the butter of Brahma-Jnana is churned out. Glory to the absentee Proprietor of this most marvellous factory! Victory to the hidden, Inner Ruler of this stupendous factory! Salutations to Him! Adorations to Him!

II

It is difficult to destroy Vasanas. Annihilation of Vasanas is harder than uprooting the Sumeru mountain. But, a man of fiery determination and iron will can eradicate them in no time.

Vasanas produce a tremendous influence on the minds of people. They overpower them and make them helpless victims or slaves. Vasanas are more potent intoxicants than liquors, *cannabis indica* and opium. The effect of these narcotics lasts for some hours only; whereas, the effect of Vasanas lasts for countless years. The effects are carried from birth to birth and persist till one gets Knowledge of the Self.

Those who are under the impulse of Vasanas move about in the world like drunkards. They have no discrimination between the Real and the unreal. They have clouded understanding. They have indiscriminate hankering after sensual objects. They forget all about the consequences on account of the overwhelming influence of the Vasanas. They have no memory. They repeat the same sensual acts again and again shamelessly.

Their boasted intellect fails to function when they are under the firm grip of Vasanas.

Vasanas become thick or dense through repetition of sensual enjoyments, i.e., they become stronger and stronger by indulgence in sensual objects. The stronger the Vasanas, the greater the delusion and infatuation.

Those who are deluded and subdued by Vasanas do impure acts. They become egoistic, self-assertive, and proud. Evil resolves always revolve in their minds. They have sensual enjoyments as the only standard or goal of life. They try to get wealth by foul or unjust means for their sensual enjoyments. They are caught in the net of countless hopes and anticipations. They are apt to do anything to get money. Money is their only god. They are greedy and irritable. They are prone to hypocrisy, anger, deceit and dishonesty.

A worldly-minded man wishes to get praise from the world and tries to avoid the censure. He thinks and acts in such a way that all people should praise him. This is also an impure Vasana. This is Loka Vasana. Is this possible? No, never. Nobody can please the world. Have you not heard the story of an old man, his son and the donkey? You can shut the mouth of a vessel, but you cannot shut the mouths of the many-tongued world. Some will praise you, while others will censure you. You should have an equanimous or balanced mind. You should be above praise or censure. You should treat praise as the dung of a pig or poison. You should attain the Nirdvandva state. Then only you can always be happy. Then only you can be really peaceful and joyful.

People have not spared even Sri Rama or Sita or Lord Siva or Sri Krishna. They speak ill of these great divine beings. They attach stigma to them. If such is their treatment of Gods, what can be said as regards their treatment of ordinary men?

A white man dislikes a black man and vice versa. An Aryasamajist dislikes a Sanatanist and vice versa. A South In-

dian dislikes a man of North India and vice versa. A Saivite dislikes a Vaishnavite and vice versa. A Protestant dislikes a Catholic and vice versa. There is an inherent tendency in man to praise his own native place, his own country, his own family, his own clan or sect, his own mode of worship, his own religion, his own language, and to censure those of others. This is petty-mindedness, born of ignorance. When the heart of man expands through spiritual culture, when he gets Knowledge of the Self, these evil Vasanas will perish. Mark! How degraded and deplorable a state man is in on account of the influence of the Vasanas! Still, he will not try to destroy these Vasanas. He clings to them like a leech, and thinks he is always in the right path on account of delusion created by the Vasanas. Though he is in the body of a human being, he does the actions of a horizontal being.

Too much study of religious books is also an impure Vasana. This is Sastra Vasana. Certainly, Atman or God can hardly be found in books. Some people have got passion for study of religious books. They do not take recourse to practical spiritual Sadhana. They spend their lives in the study of religious books. They are bookworms. The Sastras are endless. Life is short. There are many obstacles. Therefore, take out the essence and assimilate it. That essence is Atman. If you realise the Atman, the Vedas are of no use to you. Bharadvaja studied the Vedas in three successive lives, and he continued to study the Vedas even in his fourth life. But, Indra came to the rescue of Bharadvaja. He taught Brahma-Vidya to Bharadvaja and initiated him into the mysteries of Kaivalya. Bharadvaja gave up the study of books, practised vigorous meditation and attained direct Knowledge of the Self.

Sexual Vasanas are more powerful than all other Vasanas. Therefore, you will have to direct all your efforts in subduing the sexual Vasanas and the reproductive organ first.

Too much study of various subjects is also a kind of impure Vasana. This is a variety of Sastra Vasana. Once, Durvasa came with a cart-load of religious books to Lord Siva. Narada narrated the parable of the ass. Just as the ass which carries the bundle of sandalwood is conscious only of the burden, but not of the sweet fragrance of sandalwood, so also, the bookworm Pandit carries the bundles of books like a burden, but does not know their real essence, though he has studied all the Sastras. Durvasa's eyes were opened now. He threw all his books in the ocean. Then Lord Siva initiated him into the mysteries of the Knowledge of the Self. Durvasa practised deep meditation and attained Brahma Jnana. You will find in Kathopanishad: "This Atman cannot be obtained by study of many Sastras or discussions or intelligence or much learning."

Pride of learning—a form of Sastra Vasana—is an impure Vasana. This is an obstruction to the attainment of knowledge. This stiffens egoism and thickens the veil of ignorance. Svetaketu, son of Uddalaka, was puffed with the pride of his book-learning. He behaved rudely even with his father. Uddalaka pulled Svetaketu down by putting him a question: "Have you learnt, O Svetaketu, that Science of sciences by knowing which you will know everything?" He replied in the negative. Eventually, Uddalaka taught him the supreme science of Brahma-Vidya (the science of the Self).

Wearing flower-garlands, using scented oils for the hair, and pomade for the face to make the skin soft and shining, wearing rings on the fingers, are all Deha-Vasanas (Vasanas that pertain to the body).

CONTROL OF THE WANDERING MIND

You must know the habits and ways of your mind. Then alone it will be easy for you to control the mind, to develop the will, memory and thought-culture. One of the most important habits of the mind is the wandering habit. It cannot stick to one point. It is like air. That is the reason why Arjuna says to Sri

Krishna: *"Chanchalam hi manah krishna pramathi balavad dridham; Tasyaham nigraham manye vayoriva sudushkaram*— For the mind is very restless, O Krishna! It is impetuous, strong and difficult to bend. I deem it hard to curb, as the wind" (Gita, Ch. VI-34). Sri Krishna answered: "Without doubt, O mighty-armed, the mind is hard to curb and is restless; but, it may be curbed by constant practice and by dispassion." Sri Krishna describes, in unambiguous terms, the ways to check the wandering habits of the mind. Destruction of desires and control of Indriyas are the essential steps for the control of mind. It is desire that makes the mind restless. The Indriyas run after objects, and the mind also follows the Indriyas just as a dog follows its master. The rays of the mind get scattered in sensual objects. All the mental rays are dissipated in the acquisition, possession and enjoyment of sensual objects. Now the mind thinks of hearing some pleasant music. At once it gives command to the Karma Indriya (feet) and Jnana Indriya (ears). The feet say: "Dear Mr. Mind, I am ever ready to take you to the Triplicane beach. I am waiting for your commands only. Get along." The ear also joins hands now and says: "Now sir, I am only waiting for your company. I am very keen and anxious, and more eager than you. I am only expecting your command."

This little hopeless Jiva (human being) falls into the meshes and nets of this mind and the deluding Indriyas. After a little while, the tongue says: "Why are you cruel and partial to me? I am also as much a dear friend to you as the ears and feet. Now let us go to the Royal Restaurant or the Taj Mahal Hotel. You can have first-class coffee, bun, cakes and Rasagullas." After sometime, the reproductive Indriya gets excited, because he is the fast friend of Mr. Tongue. Both Indriyas are born of the same source or Tanmatra. Tongue is born of the Sattvic portion, hence it is a Jnana-Indriya (organ of knowledge); the organ of reproduction is born of the Rajasic portion, and hence it gets the name of Karma-Indriya (the organ of action). After you have finished a rich, heavy meal, the reproductive Indriya gets very

much excited, and you become very passionate. Mr. Tongue says: "Do not ignore me. I am always your best friend. It is I who keep the life of this body. If I do not take any food, this body will perish and you will have to leave this body." Reproductive Indriya says: "I alone keep up this world-show. This world will come to an end, should I put a stop to my activity. It is through me alone that people procreate. So, come along. Join me and satisfy me as you did the ears and the tongue." In this way, man runs after the five kinds of sensual pleasures and has no rest even for a second. The mind runs in these grooves in company with the five Jnana-Indriyas and this little Jiva.

Therefore, if you want to check this wandering mind, you will have to renounce all sorts of desires and control the Indriyas first. Then alone you will be successful in the practice of concentration, meditation, will-culture, memory-culture and thought-culture. I have come across several educated people during the course of my lecture-tour in the Uttar Pradesh, the Punjab, Kashmir and Andhra Pradesh. They asked me: "Dear Swamiji, how to concentrate and meditate? We have been meditating for the last twelve years, yet we have not found any improvement." The obvious reason is that they are not doing meditation in the right scientific manner. They have not purified themselves. They have not renounced the desires of this world. They have not disciplined their minds. Without having these preliminary training and discipline, they are trying to achieve the impossible, viz., concentration. How can this be possible? This is something like trying to tie an infuriated elephant with a slender piece of silken thread. Sri Krishna gives the method to curb the wandering mind: "Abandoning without reserve all desires born of the imagination by the mind, curbing the aggregate of the senses on every side, little by little let him gain tranquillity by means of reason controlled by steadiness; having made the mind abide in the Self let him not think of anything. As often as the wavering and unsteady mind goes forth, so often reining it in, let him bring it under the control of the Self." Now hear the

fruits that one gets from this practice. Supreme joy is for this Yogi whose mind is peaceful, whose passionate nature is calmed, which is sinless and of the nature of the Eternal.

Mark carefully the words of Sri Krishna's instructions: "All desires should be abandoned without reserve." Most of the Sadhakas or students keep some desires for their satisfaction. Some desires do lurk in the mind. Householders who practise concentration cannot leave some of their desires. They keep them for their secret gratification. Hence energy leaks; and they do not get any improvement. They rise up five steps and suddenly fall from the spiritual ladder. Perfect dispassion is necessary for checking the mind-wandering or mental oscillation. The senses should be curbed on every side. Mark the words: *'on every side.'* Control of one Indriya alone will not do. All the Indriyas should be controlled from every side. This is also another vital point. As the practice is difficult and tedious, you should not be discouraged. You will have to wait patiently for the results. Some people do practice by fits and starts. They practise concentration for six hours daily for three months. When they see that they have not found any tangible results in the shape of powers or Siddhis, they give up the practice. This is very, very bad. Hence Sri Krishna says: "Little by little do the practice, and be steady in the practice." Practice (Abhyasa) consists of bringing the mind again and again back to the point, fixing and concentrating it on the point or Lakshya. Dharana means concentration of mind on a point. When the wandering mind becomes one-pointed, the state is called Ekagrata. It is single-mindedness.

The subject of concentration is disgusting, and tiring for the neophyte; but it is the most interesting and beneficial science in the world. When one advances in concentration, when one takes real interest, when one has realised some benefits, he cannot leave the practice. He cannot remain even for a day without concentration. He becomes restless when he fails to have the practice. Concentration brings supreme joy, spiritual inner strength, unalloyed felicity and infinite eternal peace. Concen-

tration brings profound knowledge and deep inner sight, intuition and communion with God. It is a wonderful science in the three worlds. I cannot adequately describe its benefits.

Concentration on a chair really means getting full, detailed knowledge of the chair, its different parts, the particular wood out of which it is manufactured, such as Devadaru, rose wood, etc., its workmanship or finish, its durability, its cost price, the degree of comfort it gives to the back, arms, etc., whether the parts can be detached and fixed again, whether it is manufactured on modern lines and made bug-proof, what sort of polish or varnish is used to make it durable, etc. When you concentrate on the chair, these sorts of ideas occupy your mind. Mind generally wanders wildly at random. When it thinks of one object, in a second it leaves this present object and runs to another object like a monkey, then to a third object and so on. It cannot stick to one point.

If you can carefully watch the mind-wanderings, you will find that there is an intimate connection though the mind wildly wanders about like an unchained monkey. The law of association operates always, though the links are broken. The mind may think of a book, then the bookstall wherefrom Mr. John has purchased it, then the friend whom he met at the railway station when he was purchasing, then of railways and of the directors of the railways who live in London. The thought of London may bring in the idea of skating. From skating, it may jump to Alps. It may think of pine trees, consumptive hospital, open-air treatment. The thought of a pine tree will bring in the remembrance of Almora in India and its vicinity where pine trees grow. The thought of Almora will bring in the thought of Swami Vivekananda, who founded the 'Advaita Ashram' at Mayavati, near Almora. It may entertain some divine ideas of concentration and meditation and of Advaita Brahman. Then, suddenly, it may drop into sensual grooves. It may think of the prostitutes in Almora. It will entertain lustful thoughts.

All these will take place within the twinkling of an eye. The mind works and moves with a tremendous speed that is impossible to imagine. It catches one object and fabricates one idea, and through association, it leaves this object and this idea and jumps to another object and another idea. There is a sort of concentration all throughout its wanderings though the concentration is not a continuous one. When the thought runs in one definite groove continuously on one subject alone—like the flow of oil from one vessel to another, then it is concentration. The aspirant should withdraw his mind whenever it runs outside and put it in the same groove in the same line of thought on one subject and on one idea. This is spiritual Sadhana. This is Yogabhyasa. This is Dharana and Dhyana. This will result in Samadhi or the superconscious state, the fourth dimension or Turiya.

The vital point in concentration is to bring the mind to the same point or object again and again by limiting its movements in a small circle in the beginning. That is the main aim. A time will come when the mind will stick to one point alone. This is the fruit of your constant and protracted Sadhana. The joy is indescribable now. When you meditate on a chair, bring all thoughts connected with the chair and dwell on these ideas. Do not allow any other thought connected with another object to enter the mind. There should be one line of thought. There should be one continuity of thought, like the steady flow of oil from one vessel to another vessel, like the continuous sound of a church-bell. There may be several ideas connected with one subject. This does not matter. You can reduce the number of ideas and come to one idea of one subject. When this idea also dies, you get the superconscious state or Samadhi. When there is one idea, it is called Savikalpa Samadhi, which is a lower stage. When this one idea also dies out and when there is not even a single idea, the mind becomes blank or void. There is mental vacuity. This is the stage of thoughtlessness of Patanjali Maharshi in his Raja Yoga philosophy. You will have to rise

above this blank Vritti and identify yourself with the supreme Purusha or Brahman, the silent witness of the mind, who gives power and light to the mind. Then and then alone you can reach the highest goal of life. The mind is insentient (Jada), but it appears as Chaitanya (Chaitanyavat) by borrowing the light from the Adhishthana (source)—Atman, just as water exposed to the sun borrows the heat from the sun. Because there is reflection of intelligence in the mind from the background, the source or womb for this mind, this insentient mind appears as intelligent. This is the real truth. This is the bold, genuine philosophy of the Hindu sages of yore. Western psychologists and occultists are still ignorant. They are groping in utter darkness. They say: "There is nothing beyond mind and reason. Reason is the ultimate." Let them have their own convictions. Sooner or later, they will have to admit the Truth. There is no other go. There are some philosophers and psychologists who do believe that mind is secretion of the brain. What a wild absurd conviction! They have come to admit the presence of the subconscious mind—the "Dual-Mind Theory"—which was known to the Hindu sages from time immemorial. Mind is not self-luminous like the self-effulgent Atman or the Supreme Spirit. It shines in borrowed feathers. It is like a glowworm of the rainy season. Atman is the Sun of suns and Light of lights. It is Param Jyoti (Infinite Light). It is Svayam Jyoti (Self-Radiance).

Back to the point: When you concentrate on a chair, do not allow any other thought of different objects. Again and again bring the mind that wanders to the object, which is chair. When you meditate on a rose, think of rose and rose alone. When you think of a book, think of all that is connected with the book, and nothing outside it. When you think of a radio or a talkie, think of the radio or talkie alone. Exhaust all matters connected with the subject on hand. You can take any subject that is pleasing to the mind. Slowly you can take up any subject that is displeasing to the mind by creating interest in it again and again. You should always remember the maxim: "One thing at a time and that done

well is a very good rule as many can tell." When you take up any work, apply your whole heart, full mind and soul, to the work. Do it with perfect concentration. What another can do in six hours, you can turn out within half an hour, smoothly, in a methodical and orderly manner. This is Yogic activity. You will be taken for an accomplished Yogi. Even when you study, study the subject with perfect concentration. Do not allow the mind to wander. You must shut out all external sounds. Fix the gaze on one point. Do not allow the eyes to wander. When you study a subject, do not think of coffee or sweetmeats, or your friend. The whole world must be dead to you for the time being. Such must be the nature of the concentration. It will come to you after some steady and constant endeavours. Be not troubled. Be not discouraged. There will be some delay. Wait coolly and patiently. Rome was not built in a day. It is all a question of time. Do not leave the practice even for a day, even when you are sick. In your failure lies the secret of your success, and in your weakness the secret of your strength. Plod on. Push on. Gird up your loins. *Nil desperandum*. Be bold. March on courageously. Be cheerful. A brilliant future is awaiting thee. Practise. Feel. Rejoice. Become a Yogi or world figure. I can make you one. Follow me. Be sincere and earnest. Rise up. Awake. Thy light has come. O my dear children of Light and Immortality! Brahmamuhurta is drawing now; it is 3.30 a.m. This is the best time to practise concentration on Atman, memory and will-culture, and to catch hold of the mind. Sit on Virasana and do rigorous practice now. May success and divine glory attend on thee. I shall take leave of you now. I shall leave you there. Melt the bubble mind in Brahman—the ocean of knowledge—and enjoy supreme bliss.

YOGA OF SELF-RESTRAINT

The withdrawal of senses is natural to a sage. He never practises abstraction of senses. The senses always remain in a state of abstraction. It is only the aspirants that practise abstrac-

tion of senses in the beginning to keep the senses under control. As the senses cannot do anything independently, control of the mind is also necessary if you want to attain complete success in abstraction of the senses. If you can detach the mind at will from the senses, you will be established in abstraction of the senses.

The senses withdraw from objects even in the case of an ignorant person who practises severe austerities and abstains from all sensual objects—also in the case of a sick man who has weak senses;—but, the taste or inclination or longing for those objects does not vanish in them. Whereas, in the case of a sage who has realised the Self, even the longing is entirely eradicated.

Even if the treasury of a king is well-guarded by sentries, clever dacoits plunder the treasury in astounding manner. Even so, if the sage who possesses discriminative knowledge strives his level best to control the senses, the dangerous senses, forcibly carry away his mind. Although sage Visvamitra was practising severe austerities, he was carried away by his turbulent senses when he came across the celestial nymph sent by Indra (the Lord of the Devas) to disturb his austerities.

A king enjoys peace of mind by closing first the outer portals of his palace, and then the inner gates. Now the enemies or dacoits cannot do him any mischief or create any trouble. Even so, the Yogi closes the outer gates of his body-palace by practising abstraction of the senses, and then shuts the inner gate, the lower mind which is filled with various impressions of actions, by practising serenity and renunciation. Now he rests in his own blissful Immortal Self and enjoys supreme peace.

Just as the child enjoys full security and peace when it is in the lap of its mother, just as a baron experiences full security when he has surrendered himself in the hands of a mighty potentate, so also, the aspirant can enjoy abiding peace and can have complete mastery over his senses when he has totally surrendered himself at the feet of the Lord. That is the reason why

Sri Krishna says to Arjuna in the Gita, "Restraining all the senses, a man should remain steadfastly intent on Me. He has a stable or poised understanding whose senses are under control."

The senses are endowed with outgoing tendencies. They, therefore, drag the ignorant man to the external objects. But the aspirant who possesses discrimination and dispassion, checks the outgoing tendencies, curbs the turbulent senses and reaches the abode of Immortality, just as the driver of a carriage checks the turbulent horses by the reins and reaches his destination safely. When the sage completely withdraws the senses from sense-objects—as the tortoise withdraws its limbs from all sides,—his knowledge is steady. He has a balanced and poised understanding.

Unrestrained senses do much havoc. Thought of the sense-objects is the source of evil. Sense-control leads to peace and happiness. The man who has revolting senses cannot meditate even for a second. Sense-restraint gives strength, inner peace, contentment, and conduces to steady knowledge. The self-restrained Yogi, who has subdued his senses, enjoys infinite peace and bliss.

PRACTICE OF CONCENTRATION

Fix the mind on some object either within the body or without. Keep it there steadily for sometime. This is concentration. You will have to practice this daily.

Purify the mind first through the practice of right conduct, and then take to the practice of concentration; concentration without purity of mind is of no avail. There are some occultists who have concentration but they have no good character. That is the reason why they do not make any progress in the spiritual line. He who has a steady posture, and has purified his nerves and the vital sheath by the constant practice of control of breath, will be able to concentrate easily. Concentration will be intense if you remove all distractions. A true celibate who has preserved his energy will have wonderful concentration.

Some foolish, impatient students take to concentration at once without undergoing, in any manner, any preliminary training in ethics. This is a serious blunder. Ethical perfection is a matter of paramount importance.

You can concentrate internally on any of the seven centres of spiritual energy. Attention plays a very prominent part in concentration. He who has developed his power of attention will have good concentration. A man who is filled with passion and all sorts of fantastic desires can hardly concentrate on any subject or object even for a second. His mind will be jumping like an old monkey.

A scientist concentrates his mind and invents many new things. Through concentration, he opens the layers of the gross mind and penetrates deeply into the higher regions of the mind and gets deeper knowledge. He concentrates all the energies of his mind into one focus and throws them out upon the materials he is analysing and finds out their secrets.

He who has gained abstraction (withdrawing the senses from the objects) will have good concentration. You will have to march on in the spiritual path step by step and stage by stage. Lay the foundation of right conduct, postures, regulation of breath and abstraction, to start with. The superstructure of concentration and meditation will be successful then only.

You should be able to visualise the object of concentration very clearly even in its absence. You will have to call up the mental picture at a moment's notice. If you have good concentration, you can do this without much difficulty. In the beginning stage of practice, you can concentrate on the tick-tick sound of a watch, or on the flame of a candle, or any other object that is pleasing to the mind. This is concrete concentration. There is no concentration without something to rest the mind upon. In the beginning the mind can be fixed on any object which is pleasant. It is very, very difficult to fix the mind, in the beginning, on an object which the mind dislikes.

Sit in lotus-pose (Padmasana) with crossed legs. Fix the gaze on the tip of the nose. This is called the nasal gaze. Do not make any violent effort. Gently look at the tip of the nose. Practise for one minute in the beginning. Gradually increase the time to half an hour or more. This practice steadies the mind. It develops the power of concentration. Even when you walk, you can keep up this practice.

Sit in lotus-pose and practise fixing the mind between the two eyebrows. Do this gently for half a minute. Then gradually increase the time to half an hour or more. There must not be the least violence in the practice. This removes tossing of mind and develops concentration. This is known as frontal gaze. The eyes are directed towards the frontal bone of the forehead. You can select either the nasal gaze or the frontal gaze according to your taste, temperament and capacity.

If you want to increase your power of concentration, you will have to reduce your worldly activities. You will have to observe the vow of silence every day for two hours or more.

Practise concentration till the mind is well established on the object of concentration. When the mind runs away from the object, bring it back again.

When concentration is deep and intense, all other senses cannot operate. He who practises concentration for three hours daily will have tremendous psychic power; he will have a strong will-power.

There was a workman who used to manufacture arrows. Once he was very busy with his work. He was so much absorbed in his work that he did not notice even a big party of a Raja passing with his retinue in front of his shop. Such must be the nature of your concentration when you fix your mind on God. You must have the one idea of God and God alone. No doubt, it takes some time to complete concentration or one-pointedness of mind. You will have to struggle hard to have single-minded concentration.

Even if the mind runs outside during your practice of meditation, do not bother much. Allow it to run. Slowly try to bring it to your object of concentration. By repeated practice, the mind will be finally focussed in your heart, in the Self, the Indweller of your heart, the final goal of life. In the beginning, the mind may run eighty times. Within six months, it may run seventy times. Within a year, it may run fifty times; within two years, it may run thirty times; within five years, it will be completely fixed in the divine consciousness. Then it will not run out at all even if you try your level best to bring it out, like the wandering bull which was in the habit of running to the gardens of different landlords for eating grass, but which now eats fresh gram and extract of cotton seeds in its own resting place.

TRATAKA

Trataka is steady gazing at a particular point or object without winking. Though this is one of the six purificatory exercises, it is mainly intended for developing concentration and mental focussing. It is very useful for the student of Hatha Yoga, Jnana Yoga, Bhakti Yoga and Raja Yoga. There is no other effective method for the control of mind. Some of the students who claim to belong to Jnana Yoga neglect this important exercise since it is described under Hatha Yogic practices. Sri Ramana Maharshi, the famous Jnani of Tiruvannamalai, is doing this exercise even today. When you visit his Ashram, you can see this very clearly. When he is seated in a sofa in his chamber, he is gazing on the walls. When he sits in the verandah in an easy chair, he steadily looks at the yonder hills or on the sky. This enables him to keep up the balanced state of mind. Nothing can distract his mind. He is very calm and cool always. He is not at all distracted by anyone, even though Bhaktas might be talking and singing by his side.[2]

2 These lines were written when Sri Ramana Maharshi was still living.

EXERCISES

(i) Keep the picture of Sri Krishna, Rama, Narayana, Devi or Lord Jesus or any picture, in front of you. Look at it steadily without winking. Gaze at the head; then at the body; then at the legs. Repeat the same process again and again. When your mind calms down, look at a particular spot only. Be steady till tears begin to trickle down your cheeks. Then close the eyes and mentally visualise the picture.

(ii) Gaze on a black dot on a white wall. Or draw a black mark on a piece of white paper and hang it on the wall in front of you. Gaze at this black mark steadily for sometime.

(iii) Draw the picture of OM (ॐ) on a piece of paper and have it before your seat. Do Trataka on this.

(iv) Lie down on an open terrace and gaze at a particular bright star or on the full-moon. After sometime, you will see different colours of light. Again, sometime later, you will see only a particular light throughout, and all other surrounding stars will disappear. When you gaze at the moon, you will see only the bright moon on a black background. At times, you will see a huge mass of light all around you. When the gazing becomes more intense, you can also see two or three moons of the same size; and at times, you cannot see any moon at all even though your eyes may be wide open.

(v) Select at random any place in the open sky in the morning or evening hours, and gaze at it steadily. You will get fresh inspiration.

(vi) Look at a mirror and gaze at the pupil of your eye.

(vii) Some persons do Trataka on the space between the two eyebrows or on the tip of the nose. Even while walking, some persons do Trataka on the tip of the nose.

(viii) Advanced students can do Trataka on the inner Chakras or Padmas. Muladhara, Anahata, Ajna and Sahasrara are the important centres for Trataka.

(ix) Keep a ghee-lamp before you and gaze at the flame. Some astral entities give Darshan through the flames.

(x) Very few Yogins do Trataka on the sun. It requires the help of a man of experience by their side. They begin to gaze on the rising sun, and after gradual practice, they do Trataka on the sun even at midday. They get some special Siddhis (psychic powers) by this practice. All are not fit for this Sadhana.

All the first nine exercises will suit everybody; and they are quite harmless. The last one, sun-gazing, should not be attempted until you get the help of an experienced man.

INSTRUCTIONS

When you do your practice in your meditation room, sit on your favourite posture. At other times, standing posture will do. Trataka can be profitably done even when you walk along the streets. As you walk along, do not look hither and thither. Gaze at the tip of the nose or toes. There are many persons who do not look at the face when they talk to others. They have their own gaze at a particular spot and talk. No particular Asana is required for this Sadhana.

When you gaze at a picture, it is Trataka. When you close your eyes and mentally visualise the picture, it is Saguna Dhyana (meditation with form). When you associate the attributes of omniscience, purity, perfection, etc., the name and the form of the object of Trataka will automatically disappear, and you will enter into Nirguna Dhyana (abstract meditation).

Do Trataka for a minute to start with. Then cautiously increase the time. Do not be impatient. Gradual, steady practice is required. Gazing at a spot even for three full hours continuously counts for nothing if the mind is wandering. The mind also must be on the spot. Then only you will advance in this practice and attain many psychic powers.

Those who cannot gaze for a second in spite of several attempts need not worry themselves much. They can close their

eyes and gaze at the imaginary spot in the space between the two eyebrows.

Those who have very weak eye-capillaries should do Trataka after closing their eyes, on an imaginary spot within or without. Do not tax your eyes by over-practice. When you feel tired, close the eyes, and keep the mind on the object of Trataka. When you sit and do Trataka, do not shake the body.

Trataka improves eyesight. Many who have eye-trouble have realised valuable benefits by Trataka. Going beyond one's powers and gazing at the sun without any help may produce some trouble. For gazing at the sun, you must have your guide by your side. The Guru will prescribe some oil to rub on your head, to avoid such serious trouble as may arise, to cool the system. You should apply honey to the eyes at night when you do sun-gazing.

By the practice of Trataka, many eye-diseases are cured. Eyesight improves. Many have thrown away their eyeglasses after taking to this practice. Will-power is developed to a marvellous extent. Vikshepa (tossing of the mind) is destroyed. It steadies the mind. Clairvoyance, thought-reading and other psychic powers are obtained very easily.

Once again, I will have to tell you that Bhakti Yoga, Hatha Yoga, Karma Yoga and Jnana Yoga are not incompatibles, like acid and alkali. They are not antagonistic to each other. Do not neglect this exercise for the mere reason that it comes under Hatha Yoga practices. Even though you may claim to be a student of Jnana Yoga or Bhakti Yoga you can take to this practice. It is a very effective and powerful remedy for the wandering mind. It prepares the mind undoubtedly for perfect Dhyana and Samadhi. This is assuredly a means to the end. You should ascend the Yogic ladder step by step. Several persons have been benefited by this useful exercise. Why not you also, dear friends? I have given you different exercises for Trataka. Select any one of the methods that suits you best and realise the spiri-

tual benefits. Do this for one month regularly and let me know your experiences, benefits and also troubles, if any.

PRACTICE OF MEDITATION

Concentration is fixing the mind on one point. It is called Dharana in Yoga philosophy. Concentration is collectiveness of thought. It is said to be the placing, settling of mind and mental properties, fittingly and well on a single object. That state, by the strength of which mind and mental properties are placed in one object fittingly and well, without wavering, without scattering, should be known as concentration. Meditation follows concentration. There is a continuous flow of one idea only.

The characteristic of concentration is non-wandering. Its essence is to destroy wavering. Its manifestation is non-shaking. The mind of the happy man is concentrated. Happiness or ease is its proximate cause. Concentration is accompanied by ease, even-mindedness and raptures.

You must be regular in your practice of meditation. You must sit daily both morning and night, and at the same hour. The meditative mood or Sattvic Bhava will manifest by itself without any exertion. You must sit in the same place, in the same room. Regularity in meditation is a great desideratum and *sine qua non*. Rapid progress and great success can be attained if regularity is maintained by the practitioner. Even if you do not realise any tangible result in the practice, you must plod on in the practice with sincerity, earnestness, patience and perseverance. You will be crowned with sanguine success after some time. There is no doubt of this. Do not stop the practice even for a day, under any circumstances, even if you are ailing. Meditation is a first-class tonic. The wave of meditation will remove all sorts of diseases. It will infuse spiritual strength, new vigour and vitality. It will renovate and completely overhaul the different systems and constitutions. Meditation will give real rest to the body. Be on the alert to catch the Sattvic wave or the medita-

tive mood. If the meditative mood manifests, stop at once work of any kind, reading, etc. Sit for meditation in right earnest.

Pride, self-sufficiency, arrogance, self-assertive Rajasic nature, irritability, curiosity about the affairs of other people, and hypocrisy are all obstacles in meditation. Subtle forms of these Vrittis lurk in the mind. They operate as oceanic undercurrents. Under pressure of Yoga and meditation, various sorts of dirt in the mind come out, just as dirt of a room that is shut up for six months comes out when you carefully sweep. Aspirants should introspect and watch their minds. They should remove them, one by one, by applying suitable, effective methods. Pride is inveterate. Its branches ramify in all directions in the regions of the Rajasic mind. Again and again it manifests, although the wave subsides temporarily for some time. It asserts when opportunities crop up.

If the aspirant has the nature of being offended easily for trifling things, he cannot make any progress in meditation. He should cultivate amiable loving nature and adaptability. Then this bad habit will vanish. Some aspirants get easily offended if their bad qualities and defects are pointed out. They become indignant and scorn the man who indicates the defects. They think that the man is concocting them out of jealousy and hatred. This is bad. Other people can very easily find out our defects. A man who has no life of introspection, whose mind is of outgoing tendencies (Bahirmukha-Vritti) cannot recognise his own mistakes. The self-conceit acts as a veil and blurs the mental vision. If an aspirant wants to grow, he must admit his defects when pointed out by others. He must try his level best to eradicate them, and must thank the man who points out his defects. Then only he can grow in spirituality and meditation.

It becomes a difficult task to eradicate the self-assertive nature. Every man has built his personality from beginningless time. He has given a long rope to the Rajasic mind to have its own ways. This personality has grown very strong. It becomes

very difficult to bend this personality and make it pliable and elastic. The man of self-assertive nature wants to dominate over others. He does not want to hear the opinions and the reasons advanced by others, even though they are sound, logical and tenable. He has a pair of jaundiced eyes with Timira (caract) also. He will say: "Whatever I say is correct; whatever I do is correct; the actions and views of others are incorrect." He will never admit his mistakes. He will try his level best to maintain his own whimsical views by crooked arguments and reasonings. If arguments fail, he will take to vituperation and hand-to-hand fight. If people fail to show respect and honour, he is thrown into a state of fury. He is immensely pleased if anybody begins to flatter him. He will tell any number of lies to justify himself. Self-justification goes hand-in-hand with self-assertive nature. This is a very dangerous habit. He can never grow in meditation and spirituality so long as he has self-assertive nature with the habit of self-justification. The self-assertive man should change his mental attitude. He must develop the habit of looking at matters from the viewpoint of others. He must have a new vision of righteousness and truthfulness. An aspirant should treat respect and honour as offal, and censure and dishonour as ornament.

Man finds it difficult to adjust to the ways and habits of others. His mind is filled with prejudice of caste, creed and colour. He is quite intolerant. He thinks that only his views, opinions and ways of living are right, and the views of others are incorrect. The fault-finding nature is ingrained in him. He jumps at once to find the faults of others. He has morbid eyes. He cannot see the good in others. He cannot appreciate the meritorious actions of others. He can brag of his own abilities and actions. That is the reason why he has no peace of mind even for a second. That is the reason why he disagrees with all people, and cannot keep up the friendship with others for a long time. Aspirants do not make progress in the path, because they too have these defects to a great degree. They should eradicate them

completely by developing tolerance, pure love and other Sattvic qualities.

If there are hindrances or obstacles in the path of Yoga, it is difficult, it is a little unpleasant, to carry on the practice of concentration and meditation. It is easy in some aspirants as there are no such oppositions. Obstacles can be removed by sincere prayer, Japa of 'Om' or any other Mantra, divine grace or the grace of Guru. Patanjali Maharshi prescribes Japa of 'Om' with Bhava and meaning, *Tajjapat tadarthabhavanam*, for the removal of obstacles. Sri Krishna prescribes the remedy *"Macchitah sarvadurgaani matprasaadaat tarishyasi*. Fixing thy thought on Me, thou shalt surmount every difficulty by My grace" (Gita, Ch. XVIII-58).

If an aspirant in Kashmir meditates upon his Guru or spiritual guide at Uttarkashi in the Himalayas, a definite connection is established between him and the teacher. The Guru radiates power, peace, joy and bliss to the student in response to his thoughts. He is bathed in the powerful current of magnetism. The stream of spiritual electricity flows steadily from the preceptor to his disciple, just as oil flows from one vessel to another. The student can imbibe or draw from his teacher in proportion to his degree of faith in his master. The more the faith, the greater is the imbibing or drawing. Whenever the student sincerely meditates upon his teacher, the teacher also actually feels that a current of prayer (sublime thoughts) proceeds from his student and touches his heart. He who has the inner astral sight can clearly visualise a thin line of bright light between the disciple and the teacher, which is caused by the movement of the vibration of Sattvic thoughts in the ocean of Chitta (mental substance).

If you look upon the world from the higher spiritual plane, you will have a clear vision of the world. In that supreme cosmic consciousness, you will have a knowledge of the whole universe. Arjuna describes this:

"Into Thy gaping mouths they hurrying rush,
Tremendous-toothed and terrible to see;
Some caught within the gaps of Thy teeth
Are seen, their heads to powder crushed and ground.
On every side, all-swallowing, fiery-tongued,
Thou lickest up mankind, devouring all;
Thy glory filleth space: the universe
Is burning, Vishnu, with Thy blazing rays."

Just as small insects or fish move about here and there in a small lake, just as ants crawl about in the wall of a house, so also, all these little human beings move about hither and thither within the body of the Lord. This vision is thrilling and awe-inspiring. You will see millions of the undeveloped souls who run about with countless selfish desires, just as the Leucocytes and red corpuscles move about in a drop of fresh blood when seen under the microscope. Amidst this multitude of ignorant, undeveloped human beings, you will find a few fully-developed Jivanmuktas or Yogis, scattered in different parts of the world, who stand out as big divine flames or beacon-lights or torch-bearers to guide the ignorant baby-souls and aspirants, just as the light-house stands amidst the darkness of the night to guide the captain of a steamer. You will also find some sincere, growing, and half-developed aspirants who emanate a small divine flame, who glitter like the stars on a new-moon night. Wonderful is this vision! Magnanimous is this inner Yogic sightseeing with the new eye of intuition!

CHAPTER THREE

PSYCHIC INFLUENCE

PERSONALITY

In common parlance, when one says that Dr. Tagore has a good personality, he means that Dr. Tagore has a strong, stalwart, tall figure, a beautiful complexion, a fine nose, sharp and lustrous eyes, broad chest, a muscular body, symmetrical limbs, curly hair, and so on. That which distinguishes one man from another is personality. In reality, personality is something more than this. It includes a man's character, intelligence, noble qualities, moral conduct, intellectual attainments, certain striking faculties, special traits or characteristics, sweet powerful voice, etc. All these things put together constitute the personality of Mr. So and so. The sum total of all these things make up the personality of a man. Mere physical characteristics alone cannot make up the personality.

If one man is able to influence many people, we say that such and such a man has magnetic personality. A fully blown Yogi or Jnani is the greatest personality in the world. He may be of a small stature. He may look ugly also. He may be clad in rags. And yet, he is a mighty personality—a great Mahatma. People flock to him in thousands and pay homage. A man who has attained ethical perfection by continued practice of right conduct (Yama and Niyama) has also got a magnetic personality. He can influence millions; but he is inferior to a Jnani or a Yogi who has got full knowledge of the Self.

Dr. Samuel Johnson had an awkward figure, a pot-belly and unsymmetrical limbs. But he was the greatest personality of his age. He was neither a Yogi nor a Jnani; but he had intellectual attainments. He was a great essayist. He had good com-

mand of the English language. He is famous for his bombastic style. It is called Johnsonian English. Just hear some of his lines: "Will you be kind enough to allow my digits into your odoriferous concavity and extract therefrom some of the pulverised atoms which, ascending my nasal promontory, cause a great titillation of all my olfactory nerves?"

Rich people also have got some personality. This is due to the 'money-power.' They may be licentious. Money has its own share in the making up of the personality of a man. It infuses in him a sort of colouring. The charitable nature may cover up the licentious nature and may send some fragrance abroad. People flock to him. Lord Jesus says: "Charity covereth multitude of sins."

Character gives a strong personality to man. People respect a man who has good character. Moral people command respect everywhere. He who is honest, sincere, truthful, kind and liberal-hearted, always commands respect and influence at the hands of people. Sattvic virtues make a man divine. He who speaks the truth and practises Brahmacharya becomes a great and dynamic personality. Even if he speaks a single word, there is power in it and people are magnetised. Character-building is of paramount importance if a man wants to develop his personality. Brahmacharya is the root of a magnetic personality. No development of a strong personality is possible without celibacy.

Personality can be developed. Practice of virtues is indispensable. One should try to be always cheerful. A morose, gloomy man cannot attract and influence people. He is an infectious parasite amidst society. He spreads gloom everywhere. A man of pleasant nature with the spirit of service, with humility and obedience, can influence millions. The law of "like attracts like" operates in the physical and mental planes. A man of strong personality need not send invitations to people. Just as bees come and perch as soon as flowers blossom, so also, peo-

ple of lesser minds are attracted to men of strong personality of their own accord.

A powerful, sweet voice, knowledge of music, knowledge of astrology, astronomy, palmistry, art, etc., add to the personality of man. One should know how to behave and adjust himself with other people. You must talk sweetly and gently. This produces a tremendous impression. You must be polite, civil, courteous. You must treat others with respect and consideration. He who shows respect to others is respected in turn. Humility brings respect by itself. Humility is a virtue that subdues the hearts of others. A man of humility is a powerful magnet or loadstone.

You must know the ways and means to approach people. You must know how to talk with them and how to behave towards them. Behaviour is important. An arrogant, stubborn and self-willed man can never become a man of strong personality. He is disliked by all.

Develop joyful nature. Always keep a smiling and cheerful face. This will give you a good personality. People will like you much. Your superiors will be very much pleased. Have an amiable nature, a modest and unassuming temperament. You will succeed in your interviews with highly-placed gentlemen. Take down notes of what you want to speak with them in the course of the interview. Keep a small memorandum slip in your pocket. Remember the points well and talk slowly and gently. Then the man will patiently hear. Be not agitated in your speech. Do not become nervous. Be bold. Pay respect with sincerity as soon as you see the person. Do not stand erect like the proverbial man who holds the gas-light in a marriage procession. Gently bow your head with feeling. The man will be immensely pleased. He will be glad to receive you with a depth of feeling and you will get success in your interview. Talk about the important points first, and just review in your mind whether you have finished all the points you wanted to talk. In the West,

people care for personality. In India, people care for individuality and assert: "*Aham asmi*," which means "I exist." They try to destroy the personality to realise the Self.

Endeavour to possess a magnetic personality. Try to possess that strange and mysterious power, personal magnetism, which charms and fascinates people. Understand the secrets of personal influence. Develop your will-power. Conserve all leaking energy. Enjoy robust, blooming health and a high standard of vigour and vitality, and achieve social and financial success in every walk of life. If you can understand the amazing secrets of personal influence, you can increase the earning capacity and can have a broader and happier life.

A strong personality is a very valuable asset for you. You can develop it if you will. "Where there is a will, there is a way," is a maxim which is as true today as it was from the beginning of Adam. Win laurels of name and fame and attain success in life through a dynamic personality. You can do it. You must do it. You know the science now. I shall back you up.

POWER OF SUGGESTION

You should have a clear understanding of suggestions and their effects upon the mind. You should be careful in the use of suggestion. Never give wrong suggestion which may bring destructive results to anybody: you will be doing a great harm and a disservice. Think well before you speak. Teachers and professors should have a thorough knowledge of the 'science of suggestion' and 'auto-suggestion.' Then they can educate and elevate the students in an efficient manner. In South India, when children cry, parents frighten them by saying: "Look here, Balu! *Irendu-kannan* (the two-eyed man) has come. Keep quiet or I will hand you over to this man." "Poochandi (ghost) has come." Suggestions of this sort are very destructive. The child becomes timid. The minds of children are elastic, tender and pliable. Samskaras are indelibly impressed at this age. Changing or obliterating the Samskaras becomes impossible when

they grow. When the child grows into a man, he manifests timidity. Parents should infuse courage into the minds of their children. They should say: "Here is a lion. See the lion in this picture. Roar like a lion. Be courageous. See this picture of Sivaji or Arjuna. Become chivalrous." In the West, teachers show the pictures of battlefields to the children and say: "Look here, James! See this picture of Napoleon. Look at his cavalry. Won't you like to become a Commander-in-Chief of the army or a Brigadier-general?" They infuse courage into the minds of children from their very childhood. When they grow, these Samskaras get strengthened by additional external stimuli.

Doctors should have a thorough knowledge of the science of suggestion. Sincere and sympathetic doctors are very rare. Doctors who have no knowledge of suggestion do more harm than good. They kill patients sometimes by unnecessarily frightening them. If there is a little cough of an ordinary nature, the doctor says: "Now, my friend, you have got TB. You must go to Bhowali or Kasauli or Madanapalli. You must go in for a course of tuberculin injections." The poor patient is frightened. There is not at all any sign of consumption. The case is an ordinary one. It is simple catarrah of the chest from exposure to chills. The patient actually develops Pthisis by fright and worry, owing to the wrong destructive suggestion of the doctor. The doctor ought to have told him: "Oh, it is nothing. It is simple cold. You will be all right by tomorrow. Take a purgative and inhale oil of eucalyptus. Adjust your diet. It is better you fast today." Such a doctor is God himself. He must be adored. A doctor may say now: "Well sir, if I say so, I will lose my practice. I cannot pull on in this world." This is a mistake. Truth always gains victory. People will run to you as you are sympathetic and kind. You will have a roaring practice.

There is healing by suggestion. This is a drugless treatment. This is suggestive therapeutics. By good and powerful suggestions, you can cure any disease. You will have to learn this science and practise it. All doctors of homoeopathic,

allopathic, Ayurvedic and Unani systems should know this science. They can combine this system along with their own. They will have a roaring practice by this happy combination.

Do not be easily influenced by the suggestions of others. Have your own sense of individuality. A strong suggestion. though it does not influence the subject immediately, will operate in due course. It will never go in vain.

We all live in a world of suggestions. Our character is daily modified unconsciously by association with others. We unconsciously imitate the actions of those whom we admire. We daily absorb the suggestions of those with whom we come in daily contact. We are acted upon by these suggestions. A man of weak mind yields to the suggestions of a man of strong mind.

The servant is always under the influence of the suggestions of his master. The wife is under the influence of the suggestions of her husband. The patient is under the influence of the suggestions of the doctor. The student is under the influence of the teacher. Custom is nothing but the product of suggestion. The dress that you put on, the manners, the behaviour, and even the food that you eat, are all the outcome of suggestions only. Nature suggests in various ways. The running rivers, the shining sun, the fragrant flowers, the growing trees are all incessantly sending you suggestions.

All the prophets of yore were hypnotists. They knew the 'science of suggestion' fully well. Their words had tremendous power. Every word they uttered had magical power and a peculiar charm. All the hearers remained spellbound. A spiritual preacher produces a sort of hypnosis in the minds of hearers. The audience come under the influence of his suggestions.

There is power in every word that is spoken. There are two kinds of Vrittis, viz., Sakti Vritti and Lakshana Vritti in words. In the Upanishads, the Lakshana Vritti is taken. "Veda Svaroopam" does not mean "embodiment of Vedas." The Lakshana Vritti does denote "Brahman" who can be reached by

the study of the Upanishads alone and by the Sabda Pramana alone.

Mark here the power in words. If any one calls another "*ullu*" or "*badmash*" or "fool," he is thrown into a state of fury immediately. Fight ensues. If you address any one as "*Bhagavan*" or "*Prabho*" or "Sir," he is immediately pleased.

CHAPTER FOUR

CULTIVATION OF VIRTUES

CHARACTER-BUILDING

A man may die, but his character remains. His thoughts remain. It is the character that gives real force and power to man. Character is power. They say, "Knowledge is power;" but I say, with all the emphasis at my command, that "Character is power." Without character, the attainment of knowledge is impossible. That man who has no character is practically a dead man in this world. He is ignored and despised by the community. If you want success in life, if you want to influence others, if you want to progress well in the spiritual path and if you wish to have God-realisation, you must possess an unblemished, spotless character. The quintessence of man is his character. The character of a man survives or outlives him. Sankara, Buddha, Jesus and other Rishis of yore are remembered even now because they had wonderful character. They influenced people and converted others through their force of character.

Money is nothing before character. Character is a mighty soul-force. It is like a sweet flower that wafts its fragrance far and wide. A man of noble traits and good character possesses a tremendous personality. Personality is character only. A man may be a skilful artist. He may be a clever musician. He may be an able poet or a great scientist. But if he has no character, he has no real position in society. People will despise him.

Character is a broad term. In a restricted sense, it means moral character. When we say that Mr. Ram Narayan is a man of character, we mean that he is strictly a moral man. In a broad sense, a man of character is expected to be kind, merciful, truth-

ful, generous, forgiving and tolerant. He is expected to possess all the Sattvic virtues or qualities. He may be strictly moral. This is one great qualification. But if he speaks deliberate untruth, if he is selfish and greedy, if he hurts the feelings of others, he is called a man of bad character. A man who wants to develop his character must be an all-round man. He should possess all the qualities that are mentioned in the thirteenth and sixteenth chapters of the Gita. Then he is a perfect man. Then he is a man of perfect and spotless character. A man of perfect character should possess the following virtues: humility, unpretentiousness, harmlessness, forgiveness, service of the teacher, purity, steadfastness, self-control, indifference to the objects of the senses, absence of egoism, insight into the pain and evil of birth, death, old age and sickness, fearlessness, cleanliness, alms-giving, study of scriptures, austerity, straightforwardness, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness, vigour, fortitude, and also, absence of envy or pride.

You sow an action and reap a habit. You sow a habit and reap a character. You sow a character and reap a destiny. The impressions of thoughts, feelings and actions are impressed indelibly on the subconscious mind. You may die, but the impressions are always there. It is these impressions that bring you back to this universe. The impressions of thoughts and actions coalesce together and develop into a habit. The habits coalesce together and form a character. You are the author of these thoughts and habits. What you are today is the result of your past. It is all habit. You can make and unmake it through thoughts and deeds.

A rogue is not an eternal rogue. A prostitute is not an eternal prostitute. Put these people in the company of saints. They will be newly moulded and will be transformed into saints with virtuous qualities. Dacoit Ratnakar was changed into sage Valmiki. Jagai and Madhai who pelted stones at Nityananda

were changed into veritable devotees. Their mental images, ideals and thoughts were changed. Their habits were changed. It is within the power of every man to change his bad character and thoughts. If good thoughts and good ideals are supplanted in place of vicious thoughts and wrong feelings, the man will grow in the path of virtue. A liar will become a truthful man. A scoundrel will become a saint.

The method of Pratipaksha Bhavana (thinking of the opposite) can change the habits, qualities and character of man. Think of courage and truth. You will become courageous and truthful. Fear, and the habit of telling lies, will automatically vanish. Think of Brahmacharya and contentment. Lust and greed will vanish. This method is quite scientific. Generally ignorant people who have no knowledge of the subconscious mind and the Yogic method of changing the habits and character, think that they will have their old evil traits throughout their lives. This is a sad mistake. The character is the outcome of your thoughts, ideals and mental aspirations. If you change your thoughts and mental aspirations, your character will also change.

Here I shall give you a lesson or exercise. Suppose you want to develop courage. I have already told you that the subconscious mind is your willing servant and you must know how to extract work from it. It will establish new character, new ideals, new mental aspirations and new habits. Now the first thing that you must have is a strong desire to possess this virtue, viz., courage. Then alone the attainment is easy. The supply can come only when there is demand. This is the law. If there is no desire in you for developing this quality, first try to create a desire. When the desire has manifested you should possess will. Will follows desire just as dog follows the master. Feel that you actually possess this virtue. Repeat the words mentally and with all firmness at your command: "OM COURAGE." Feel: "I am in possession of this quality." Feel, again and again, when you meditate or think on this virtue. Use your imagination also.

Imagine that you have got this virtue and try to express it in daily conduct. Have a clear-cut mental image of this quality. Think, again and again, of the immense advantages that you can get by the possession of this noble quality. Repeat the practice again and again. This virtue will develop slowly. Wait coolly. Do not be discouraged. It takes some time for the development of a virtue. The force of old, wrong Samskaras of timidity and fear is there. There is an internal fight between the old and new Samskaras. Eventually, the new Samskaras will carry the day. Always, positive overcomes the negative. This is the grand law of nature. Have unshakable faith and confidence that you will possess courage soon. Develop attention in this direction. You are bound to succeed in a short time. Likewise, you can develop any good virtue or character. Have a clear mental image of the thing you want to cultivate or develop. The new habit will develop around the image.

Building up of character is building up of habits. The changing of character is the changing of habits. Habit is second nature. Character is first nature. Perhaps, it is all nature. But, it can be changed at any moment through will, interest, attention and faith. New, healthy, strong, virtuous habits will replace old, morbid, abnormal, vicious habits. Yoga aims at changing the old habits. Selfless service with the spirit of renunciation, devotion, prayer and Vichara, can change old habits of worldly nature into new habits of divine nature. The practice of Yama and Niyama, Tapas and Sadachara, friendship, mercy, and the three kinds of Tapas that are mentioned in the seventeenth chapter of the Gita, all pave a long way for the moulding up of character.

If you find it difficult to build up your character, remain in the company of sages and saints. You will be changed through their strong spiritual currents. Never complain, "I cannot get good Mahatmas in these days." This is your mistake. Follow me with faith and interest. I shall show you a good many souls. Be humble and sincere.

Build up your character. This will give you success in life. Character is the garb of saintliness. Practise daily to remove old habits. Establish daily virtuous healthy habits. Character will help you to attain the goal of life. Character is your very being. May that character take you to the Atmic Bliss and Self-realisation! Peace be with you all!

ADAPTABILITY

Adaptability is a virtue or noble quality by which one adapts or fits himself with others, whatever their nature may be. A man of adaptability accommodates himself with others, whatever their temperaments may be. This is a most desirable habit or quality for success in life. This has to be developed slowly. The vast majority of persons do not know how to adjust themselves with others. Adaptability is a peculiar knack or pluck to win the hearts of others, and ultimately the battle of life, by a little bit of bending.

The wife does not know how to adapt herself with her husband. She displeases her husband always and makes room for quarrels in the house, and gets separated. The clerk does not know how to adapt himself with his boss or superior. He quarrels with him and gets immediate dismissal. The disciple does not know how to adapt himself with his Guru. He misbehaves and leaves the Guru. The businessman does not know how to adapt himself with the customers, and therefore, loses his customers and business. The Dewan does not know how to adapt himself with the Maharaja. He has to leave the State service. The world runs on adaptability. He who knows the art or science of adaptability pulls on quite well in this world and is always happy under all conditions of life.

The man must be pliable if he wants to adapt himself. It does need much wisdom and ingenuity for developing adaptability. If the clerk understands well the ways, habits and temperament of his superior and accordingly adjusts himself nicely to suit his ways, his superior becomes a slave of the clerk. You

will have to use some kind words and lubricants. A little lubricant to soften the superior's heart is all that is needed. That is all. Speak gently and sweetly. Carry out his orders to the very letter. Never retort him. Remember the maxim: "Obedience is greater than service." The superior wants a little respect. Say: "Hanji-Hanji. Ji-Huzur. Very well, sir." It costs you nothing. Then your superior becomes your slave. He has a soft corner for you in his heart. You become his pet. He will do whatever you want. He will overlook your mistakes. Humility and obedience are necessary for developing adaptability. That egoistic proud man finds it very difficult to adapt himself. He is always in trouble. He always fails in his attempts. Egoism and pride are two important and insurmountable obstacles in the way of developing adaptability.

When one student does not know how to adapt himself with fellow-students who are living in the same room, friction comes and their friendship is at stake. Adaptability makes friendship last for a long time. Students fight for little things. One student says: "I gave Mr. X tea on several occasions. I took him to the cinema on my own account for many days. I asked him to lend me the book 'Boswell's Life of Johnson' for reading. He has bluntly refused now. What sort of a friend is he? I do not like him at all." Thus the friendship is broken now. A simple thing upsets the mind. Adaptability is a strong catgut ligature that links people in bonds of unbroken love and friendship. A man of adaptability can pull on with anybody in any part of the world. People unconsciously love a man of adaptability. Adaptability gives immense strength and profound joy. Adaptability develops will.

A man of adaptability has to make some sacrifice. Adaptability develops the spirit of sacrifice. It kills selfishness. A man of adaptability has to share what he has with others. He has to bear insult and harsh words. A man of adaptability develops the feeling of unity or oneness of life. For Vedantic Sadhana, it is of invaluable help. He who practises adaptability has to destroy

the feelings of Ghrina (contempt) and the idea of superiority. He has to mix with all. He has to embrace all. Adaptability develops universal love and kills the feeling of hatred.

A man of adaptability has to put up with unkind words of his fellow-men. He has to develop patience and endurance. These virtues develop by themselves when he tries to adapt himself with others. A man of adaptability can live in any environment. He can live in a hut. He can live in a cool place. He can bear the heat of Varanasi or Africa. He develops balance of mind. He can bear extreme heat and cold. Adaptability brings eventually Atma-Jnana. He who has this noble virtue is a great man in all the three worlds. He is always happy and successful.

AHIMSA

Ahimsa is non-injuring in thought, word and deed. This is the most important item in the Yogic Yama of Patanjali Maharshi. That is the reason why it is placed in the beginning. If one is well established in Ahimsa, the other four items, viz., Satya, Asteya, Brahmacharya and Aparigraha will come by themselves. One has to kill his egoism, if he wants to practise this virtue. He has to kill himself. He must become a block of stone. He must control his emotions and impulses. Man is worse than a cobra or a scorpion. There is a sword in his tongue. He hurts the feelings of others. He takes delight in injuring others.

He who practises Ahimsa is a man of strong will. He develops strong will-power. In his presence, enmity ceases. In his presence, cobra and frog, cow and tiger, mongoose and cobra, cat and rat, wolf and lamb, will all live together in terms of intimacy. Such is the power of Ahimsa. Absolute Ahimsa is impossible. When you walk in the streets, many small insects are trampled down under your feet. When you breathe, many small germs are destroyed. Householders have to do the *pancha maha yajnas*. This is the Prayaschitta for the destruction of these small germs in the grinding machines, fire-places and other places where brooms and water-pots are kept.

"Ahimsa paramo dharmah—Non-injury is the highest of all virtues." A Sannyasi should not defend himself when he is attacked. He should not use any weapon in his defence. A Sannyasi is one who says: "I am not body. I am immortal Atman." A householder can defend himself when he is in danger; but, the householder who practises Ahimsa in thought, word and deed, should also behave like a Sannyasi. There is a hidden power in Ahimsa which protects its votaries. The invisible hand of God gives protection. There is no fear. What can pistols and swords do? First control your physical body. When a man beats you, keep quiet. Suppress your feelings. Follow the instructions of Jesus Christ and his 'Sermon on the Mount.' Says Jesus: "If a man beats you on one cheek, turn to him the other cheek also. If a man takes your coat, give him your shirt also." This is very difficult in the beginning. The old Samskaras of revenge, "tooth for tooth," "tit for tat," "eye for an eye," and "paying in the same coin," will all force you to retaliate the man. But, you will have to wait coolly. Reflect and meditate. Do Vichara. The mind will become calm. The opponent who is very furious will also become calm, because he does not get any opposition from your side. He gets astonished and terrified also, because you stand like a sage. By and by, you will gain immense strength. Keep the ideal before you. Try to get at it with faltering steps. Have a clear-cut mental image of Ahimsa and its immeasurable advantages.

Remember the actions of great sages of yore. Jayadeva, the author of Gita-Govinda, gave large and rich presents to his enemies who cut off his hands, and got Mukti for them by sincere prayer. He said: "O my Lord, Thou hast given Mukti to Thy enemies Ravana and Kamsa. Why cans't Thou give Mukti to my enemies now?" Such is the magnanimous heart of saints and sages. Pavahari Baba carried the bag of vessels, followed the thief and said: "O thief Narayana, I never knew that you visited my cottage. Pray accept these things." The thief was quite astonished. He gave up his evil habit from that very second and

became a disciple of Pavahari Baba. By remembering the noble actions of such saints, you will have to follow their principles and ideals.

After controlling the body, control your speech. Make a strong determination: "I will not speak any harsh word to anybody from today." You may fail a hundred times. What does it matter? But, if you slowly gain strength from the hundred and first time, you have already achieved your end. Check the impulses of speech. Observe Mouna. Practise Kshama (forgiveness). Say within yourself: "He is a baby soul. He is ignorant. So he has done it. Let me excuse him this time. What do I gain by abusing him? To err is human; but to forgive is divine." Give up slowly Abhiman. That is the root-cause. Finally go to the thoughts, and check the thought of injuring. Never *think* also of injuring anyone.

The custom of animal-sacrifice in India must be stopped entirely. Mother Kali does not want you to kill buffaloes and goats. People kill goats for satisfying their own palates. Mother Kali wants you to kill your egoism, your Ahamta and Mamata. "I-ness" and "mineness" should go. Those who take away the lives of these poor dumb creatures will undergo terrible tortures in the Raurava and Maharaurava hells. They will be thrown into the lake of fire and roasted. Action and reaction are equal and opposite. Foolish people bring the argument that the sin of killing goes away by eating the flesh. This is wholly preposterous. They say: "Why God has created all these birds and beasts? These are all meant for the use of man." If tigers stand up and say now, "These men are meant for our food; God has created them for our prey," what answer are you going to give, O foolish ignorant man? Meat-eating brings various incurable diseases of liver and kidneys. Various kinds of worms, such as tapeworm, develop in the bowels. Even in the West, people are taking to pure vegetable food and fruit diet. There are hundreds of fruitarian restaurants. They have recognised the evils of animal food and the high value of vegetable food. O cruel man!

Give up killing of these innocent animals. You will have to pay a heavy penalty on the day of judgment. Develop mercy. Visit a butcher's shop and see how these animals undergo sufferings when their heads are being cut off. Then you will give up meat-eating. You will find better nutrition in butter, Dal, peas, beans, curd, milk and fruits. You will have a good sharp intellect, by taking vegetable food.

Even now there are people who do not give the least pain to flies and ants. They carry sugar and rice to distribute in the ant-holes. They do not use lights at night, for fear of killing the small insects. They are very careful while walking in the streets, as they do not want to trample down small insects. Blessed are these men. They will soon see God, as they have very soft hearts. Lord Buddha was the only Mahatma who was well-established in Ahimsa. He gave up his body even to the tiger, voluntarily, when it was hungry.

TRUTHFULNESS

Srutis emphatically declare: *"Satyam vada*—Speak the truth; *Satyameva jayate naanritam*—Truth alone triumphs, but not falsehood." God is Truth; and Truth must be realised by speaking the truth. A truthful man is absolutely free from worries and anxieties. He has a calm mind. He is respected by society. If you strictly observe speaking truth for twelve years, you will get Vak-Siddhi. Then, whatever you speak will come to pass. There will be power in your speech. You can then influence thousands.

Your thoughts should agree with your words; and the words should agree with your actions. In this world, people think of one thing, say another thing and do something else. This is horrible. This is nothing but crookedness. You must carefully watch your thoughts, speech and actions. The little gain that you get by telling lies is no gain at all. You pollute your conscience and infect your subconscious mind. The habit of telling lies is carried to your next birth also; and you undergo

sufferings from birth to birth. Have you ever thought over this matter? Be very serious, and stop the evil habit of telling lies from this very second.

The name of Harischandra is even now a household word, because he was a truthful man. He stuck to his principle of speaking truth at all costs. He never cared for his wife or domain. He underwent all sorts of suffering. He was truthful to the very last. Visvamitra tried his level best to make him a liar. He failed in all his various schemes. Truth alone triumphed in the end.

Write in bold types the words "SPEAK TRUTH" on cardboards and hang them in prominent places in your house. This will remind you when you speak any lie. You will check yourself at once. A time will come when you will be established in the habit of speaking truth. Punish yourself by fasting, if you tell a lie; and record the lies in the diary. Gradually, the number of lies will decrease, and you will become a truthful man.

SELF-RELIANCE

Self-reliance is a very important virtue. Self-reliance gives immense internal strength. This is an important qualification for material and spiritual success. The vast majority of persons have got a leaning mentality. They have lost their power of self-reliance. Luxurious habits have rendered people very weak. A doctor and a lawyer want servants to put on their shoes and stockings. They cannot draw a pail of water from the well. They cannot walk even a furlong.

In olden days, our forefathers washed their own clothing and did all sorts of work for the house. They could even split fuel. They could draw water from the well for hours together. They could walk forty miles daily. They had wonderful physique and vitality. They had longevity of life. They were absolutely free from any kind of disease. Pyorrhoea, appendicitis and blood pressure were Latin and Greek to them in those days.

Nowadays, man depends on others for everything. He has lost this virtue of self-reliance. He has forgotten all about Atmic Sakti. He has no idea of the vast magazine of power and knowledge within, in the Atman. His mind goes outwards. He has no inner life.

You must know how to cook your food. You must give up servants. You must wash your own clothes. You must walk daily to your office. Give up the false idea of prestige and position.

Householders want now a magical pill from the hands of Sannyasins for their spiritual uplift. They do not want to do any kind of Sadhana. Every one of you should yourself place each step in the spiritual ladder. You are your own redeemer. You are your own saviour. Remember this point well. No one can save another. You will have to depend on yourself alone. Stand up on your own legs and get success in the world and in the spiritual path. Tap the source and draw power by closing the eyes.

PATIENCE AND PERSEVERANCE

Patience and perseverance are noble qualities that are born of Sattva. No success, either in the material world or in the spiritual path, is possible without these qualities. These qualities develop the will-power. Difficulties do crop in at every stage, and these are to be overcome by patient efforts and perseverance. The success of Mahatma Gandhi was due to these qualities. He never got discouraged by failures. All great persons of the world have achieved greatness, success and eminence through patience and perseverance. You will have to develop these virtues slowly.

A patient man always keeps his head cool. He keeps a balanced mind. He is not afraid of failures and difficulties. He finds out methods to strengthen himself. For the practice of concentration of mind, one should have assinine patience. Many people get discouraged when they encounter some difficulties, and

give up the work as hopeless. This is very wrong. Aspirants should not give up their Sadhana when they come across some obstacles.

The ants collect small particles of sugar and rice and store them up in their abode. How patient and persevering they are! In the Bible, you will find the words: "Go to the ant, thou sluggard, and observe its ways and be wise." The bees collect a drop of honey from each flower patiently and store the honey in the honeycomb. How patient and persevering they are! How patient are the engineers who construct big dams and bridges over seas and big rivers! How patient was the scientist who found out that diamond was only carbon! The saint who is living in the caves of the Himalayas is more patient than these men, in his practices of mind-control.

A patient man cannot be irritated even a bit. Patience helps a man in the conquest of temper. Patience gives immense Strength. Do all your routine in the day patiently. Slowly develop virtues. Be eager to develop them. Have a mental image of "OM PATIENCE" in your mind. The habit will slowly develop. Meditate on this virtue in the morning. Try to do all the work of the day patiently. Never grumble or murmur. Think of the advantages of patience, and I assure you, that you will become an embodiment of patience ultimately.

SINCERITY AND HONESTY

A sincere man and one who is honest gets success always in his work. He is very much liked by his superiors. These are Sattvic virtues. Honesty is the best 'policy' in the West, but, it is a sacred 'virtue' in the East. That man who is endowed with these two noble qualifications can penetrate into any region of the world. People will receive him with outstretched hands. Sincere and honest people are very rare.

A sincere man feels for the troubles and tribulations of others and tries his level best to alleviate their sufferings. He is very

sympathetic. He is very, very softhearted. A sincere man is also generous. He is free from any crookedness, cheating, diplomacy and double-dealing. People place implicit faith in his words. A sincere man is always reliable. He is quite unassuming. There is not a bit of hypocrisy in him. He is quite frank, honest and true. He will not find any difficulty in getting a job anywhere. People are quite eager to take a sincere man in their service. A sincere man has always the well-being of his master in his mind. He works very hard.

Sincerity is one of the important qualifications in the path of spirituality. Throughout the Gita, the one ringing note is that the aspirant in the path of Self-realisation should possess this important virtue—sincerity. The Sanskrit term for sincerity is "Arjava."

Look at the sincerity of Lakshmana and Bharata, and their unflinching devotion to Rama. Wherever there is sincerity, there is devotion also. Savitri was very sincere to her husband Satyavan. She saved her husband's life from the jaws of death. Maitreyi was very sincere to her husband, Yajnavalkya. So she received the Atma-Vidya from him. Mira was very sincere towards her beloved Krishna. She had the good fortune to have Darshan of Giridhar Gopal. A sincere friend, a sincere devotee, a sincere husband, a sincere wife, a sincere son, and a sincere servant, are gods on earth. There is no virtue greater than sincerity. It should be developed at all costs by one and all.

CONTENTMENT

I will now talk to you on this most vital subject, contentment. You all know the maxim: "A contented mind is a continual feast." The mind is always restless on account of greed. Greed is a kind of internal fire that consumes a man slowly. Contentment is a powerful antidote for the poison of greed. Just as a man who comes from a long walk in the sun is quite refreshed by taking a plunge in the Ganga, so also, that greedy man who is burnt by the fire of Lobha finds immediate joy and

relief by a dip in the ambrosial waters of contentment. There are four sentinels who guard the domain of Moksha. They are Santi, Santosha, Satsanga and Vichara. If you can approach any one of these sentinels, you can get hold of the other three. If you can get hold of Santosha (contentment), you can easily see the other sentinels following you.

There is no greater gain than contentment. A man who is fully endowed with this important virtue is the richest man in all the three worlds. The peace that he enjoys cannot be adequately described in words. He is a mighty emperor on this earth. Thayumana Swami, the reputed sage of South India, sings: "Even the richest man in this world who is equal to Kubera, who possesses Chintamani, Kamadhenu and Kalpataru, desires to have a domain overseas. He tries to practise alchemy to have more wealth. That man who is living up to 150 years tries to prolong his longevity by taking Rasayanas and Siddha Kalpas. He who possesses one hundred crores of rupees tries his level best to increase it to two hundred crores of rupees. The mind grasps one thing and leaves it in the next moment, and tries to grasp another. Man moves restlessly in this world and says: 'This is mine. That is mine. I will try to possess that also.' O restless mind! Do not drag me in these impure desires and sensual objects. I know your ways pretty well. Keep quiet. O Supreme Being! Give me a desireless mind. Let my mind be ever fixed in the Truth. Let me be mindless. Let me rest in the Satchidananda Svarupa. O All-full Bliss! O radiant Bliss that permeates and pervades all these names and forms!" Contentment is one of the important items in the Niyamas of the Raja Yoga philosophy. The Gita also says: "Be contented with whatever you get by chance, and apply yourself to meditation with a dispassionate mind." Socrates speaks very highly of this virtue.

Although people know that contentment is a virtue that gives peace of mind, yet, they do not try to develop this virtue. Why? Because they have lost the power of discrimination and the power of Atmic enquiry (Vichara Sakti) on account of pas-

sion and greed. Greed is the chief officer of passion. Wherever there is greed, there is passion; and wherever there is passion, there is greed almost invariably. The understanding gets clouded, the intellect gets perverted, and the memory gets confused by passion and greed. Therefore people find it difficult to develop this virtue—CONTENTMENT.

An objector says: "Well, Swamiji, what you say is quite correct. I quite realise that contentment gives peace. But, I have a doubt. If I become contented, all my ambitions will die. I will become lethargic and lazy. On account of my various sorts of ambitions, I move about hither and thither; I exert and I am energetic. Kindly remove this doubt of mine. I am quite bewildered." My reply is simply this: "Contentment can never make you idle. It is a Sattvic virtue that propels man towards God. It gives strength of mind and peace. It checks unnecessary and selfish exertions. It opens the inner eye of man and moves his mind towards divine contemplation. It turns his energy to the inner Sattvic channels. It transmutes the gross energy, viz., greed, that is forcing man towards selfish exertions, into spiritual energy—Ojas. That man who is contented is full of Sattva. He is more energetic now. He is inward. He has an inner life in the Atman. He is always peaceful. He turns out more work calmly and with one-pointed mind. All the dissipated rays of the mind are collected now. Do you understand the point now?" The objector replies: "Yes, Swamiji, the matter is quite clear now. I am fully satisfied."

It is on the strength of contentment that the sages and Rishis of yore, the Fakirs and Bhikshus, move about in the world in a carefree manner by living on Bhiksha. It is contentment that gives strength to an aspirant to walk in the path of Self-realisation, and emboldens him to march fearlessly in the rugged and thorny path of spirituality. It is contentment that makes an aspirant look upon the worthless perishable things of this world as dung, poison, straw or dust. Contentment develops Viveka, Vairagya and Vichara. Mira had perfect contentment.

She never cared for the paltry things of the world. She lived on Bhiksha, though she was a princess of Chitore. She lived on bread that came by begging, and took it to the banks of Yamuna, and was quite satisfied with this meagre food and plain water which served as drink. What gave her strength? It was contentment. Contentment opens the doors of Moksha and realms of eternal bliss and sunshine. Contentment is a divine virtue. He who has perfect contentment gets balance of mind and perfect poise.

Pattinathu Swami, a very great sage of South India, was a very greedy man in his earlier life. He was very rich, too. Yet, he wanted to hoard up wealth. Lord Siva took the form of a small boy and presented a bundle of needles which had no eyes, with a chit inside, which contained the message: "What is the earthly use of the treasures of this world? Even these needles without eyes will not follow you when you die." This opened the eyes of the greedy merchant and infused Vairagya and contentment. He abandoned his home, wealth, wife and everything, and lived on alms, developed perfect contentment and realised the Self.

Contentment is bliss. Contentment is nectar. Contentment gives immortality and infinite peace. Therefore develop this virtue. Lead a happy life. Rest in everlasting peace. Have a mental image of this virtue. Repeat mentally: "OM CONTENTMENT." The mental habit of contentment will develop.

REGULARITY AND PUNCTUALITY

No man can reasonably expect success in life and God-realisation if he does not possess these two qualifications. Perfect discipline can only be maintained by regularity and punctuality. There cannot be any success without discipline. Discipline is an enemy of mind. The mind is very terribly afraid when it hears the terms 'discipline,' 'regularity,' 'Tapas,' 'Vairagya,' 'renunciation,' 'Sadhana,' etc. These practices bring death of the mind (Manonasa).

Man evolves quickly by regular practices. He who meditates regularly gets Samadhi quickly. He gets the meditative mood easily without any exertion. He who does physical exercises regularly, gets rapid development of the body. That man who is irregular and does his actions by fits and starts cannot reap the fruits of his efforts.

Learn your lessons from nature. Mark how the season rotates regularly! Mark how the sun rises and sets, how the monsoon comes, how the flowers blossom, how the fruits and vegetables crop up, how the revolution of the moon and the earth takes place, and how the days and nights, weeks and months and years, roll on! Nature is your Guru and guide. The five elements are your preceptors and teachers. Open your eyes, assimilate the instructions and follow.

Regularity, punctuality and discipline go hand in hand. They are inseparable. College and school students in India imitate the West, in fashion, style, cropping the hair, etc. These are all vile imitations. Have you imbibed from them the important virtues, such as punctuality and regularity? See how an Englishman adjusts his time to the very second! How very punctual he is! The number of specialists and research scholars is larger in the West than in India. There may be a few geniuses in India like Gandhi, Raman, Aurobindo, and a few sages and Yogins. But there are innumerable specialists and scholars in the West. They are more studious, regular and punctual than the Indians. They are reputed for this one qualification, viz., punctuality. A European manager does not like his clerks if they are unpunctual. He will issue immediate notice of dismissal to that man who is not punctual. That man who is regular and punctual will get sure success in all walks of life. There is no doubt of this.

Indians are notorious for their "Indian punctuality." If there is announcement in the newspaper that there will be a meeting in the Town Hall at 4 p.m., Indians will slowly begin to gather at 5.30 p.m. only. This is what is known as "Indian punc-

tuality." If there is an announcement in the notice that there will be a Kirtan at night at 8 o'clock, people will come at 9.30 only. If there is a difference of a few minutes, it does not really matter. I have had enough of experience in my Sankirtan and lecturing tours. Indians should be ashamed of their defect and should rectify it. Wake up, Indians, wake up!

The one qualification that gave success in my life is this one important virtue, punctuality. Even Europeans used to admire my punctuality. I used to be very punctual whenever and wherever there was an appointment. It produced a greater impression. I never missed trains. I was always punctual at the station. An unpunctual man always misses his trains. He fails in his business. He loses all his customers. The professor dislikes his students who are unpunctual. If a lawyer fails to attend the courts punctually, of course, he has to lose his case.

Have regular habits in all walks of life. Be regular in going to bed and in rising up early in the morning. "Early to bed and early to rise makes a man healthy, wealthy and wise." Be very regular in your meals always. Be regular in your studies, in your physical exercises, in your meditation, etc., and you will have a very successful life and a happy one too. Regularity should be your watchword.

PUSHING NATURE

Pushing nature is also called 'gushing nature.' This is opposite of shyness. The man is aggressive. He tries to penetrate into all places like ether. Some doctors and advocates are starving. Why? Because they have not got this pushing nature. They are very intelligent and clever, but unfortunately, they are so incorrigibly shy. They cannot influence other people. The man of gushing nature can talk sweetly and is very adventurous. He is very courageous. He is very, very bold.

A man of pushing nature is very active. He knows how to please other people and win others' hearts. He knows how to

serve people and to get into their confidence. He creates work for himself. He cannot remain idle. He always plans, schemes and speculates. He wants to rise up in the ladder of fortune and in the estimation of the world. He is of a very joyous nature, very jovial, and can mix with all. He knows how to adjust himself with other people of different temperaments. Pushing nature is necessary for success in life and God-realisation. You will have to cultivate it to the maximum degree. Desire fervently to develop this habit. Try your best to make it your intimate friend. Then your other intimate friends, the subconscious mind and the will, will do the work for you. Have a clear mental image of the thing you want. This is all that is needed.

Europeans have this nature in a large measure. Englishmen came in the beginning to India as mere traders and started the East India Company. Then, slowly and slowly, they became the rulers of this soil, only through their pushing nature. People of Malabar (West Coast of India) have got this pushing nature. You can find Malayalis in every nook and corner of this fair earth. Vasco de Gama had this pushing nature. He discovered a sea-route to India. So was Columbus who discovered America. The people of Japan are remarkable for this trait. That is the reason why they have risen to prominence in so short a time. Japan is a small piece of land. They compete in the field of industry and commerce with almost all other countries in the world.

Pushing nature keeps a man always active and is useful for the religious aspirant, too. Business people should possess this quality to an enormous degree. This is an important qualification for all.

PLUCK OR KNACK

This quality is most essential for a businessman as for any other man. Knack is dexterity or adroitness. When a man flourishes in business, people say: "Mr. Banerjee has got good business knack. He has got the pluck." Aptitude is another term which is synonymous with pluck or knack. Politeness, courtesy,

good behaviour, are all hidden in this quality 'pluck.' When any man enters a shop for some purchase, the salesman has to approach him with great gentleness and address him politely, "Well, sir, could I do anything for you? Kindly take your seat here, sir. Will you have some tea or a cold drink?" A rough and rude man cannot prosper in business. Gushing nature is also hidden in business knack.

A man of business knack is very careful in his accounts. He has a good memory. He knows the current market-prices of all goods. He knows economy with efficiency. He knows the places wherefrom he can get things at very cheap rates. He knows how to advertise. He has presence of mind. He is not afraid of failure or loss. He will make it up very quickly by starting some other sideline. The mind of a businessman who has pluck is always very inventive. A man of pluck is very intelligent.

Doctors and lawyers also want this pluck if they wish to become very successful practitioners. Some people are born with knack. You can also develop it in no time if only you will. A man with pluck or gushing nature can work wonders in the world. Even religious preachers are in need of knack. Then alone they can influence people and spread their teachings far and wide. Sri Sankara was very aggressive. He formed an army of Naga Sadhus for fighting against the Buddhists. Guru Gobind Singhji had great pluck and a remarkable pushing nature. Though he was a spiritual man, he had the martial spirit. Religious teachers have to adopt various methods of work to the times, conditions and needs.

HOW TO BECOME AN ORATOR?

Demosthenes was an awful stammerer. He kept pebbles in his mouth and practised lecturing on mountaintops and hillsides and, in course of time, turned out to be one of the most powerful orators that Greece had ever produced. If a stammerer could become an orator, you all can turn out to be better orators, pro-

vided you apply yourself very diligently. Practise rehearsals in solitude, and before a big mirror. Watch your movements of hands, gestures and expressions of your face before the mirror.

When you are on the platform, think that you are in no way inferior to anybody. Some people become very nervous when the idea that the audience consists of very learned people comes to their minds. Think that you are the great teacher and the hearers have come to learn something from you. Think that the hearers are ignorant persons. This will give you strength and boldness in the beginning.

At the outset, take down hints on a piece of paper and remember the points. If you have ten points to talk about, talk on those ten points with force and emphasis, without any tinge of shyness. Do not think: "I must produce a good impressive speech. I must talk very fluently today. I must produce a good impression today." If your mind is directed towards these things, you will forget your points and cut a very sorry figure on the platform. Talk boldly with emphasis on the points you have noted down and get down from the platform. The audience must be deeply impressed.

Practise Bhastrika Pranayama and chanting of 'OM' loudly in a lonely place. This will give you a powerful and sweet voice. You must be a perfect moral man. You must speak truth and preserve Veerya. You must practise Japa and meditation. Then alone you can become a powerful, fiery and impressive speaker. Otherwise, your speeches will be like empty bullets in the air. They cannot produce any impression on the minds of the hearers.

HINTS ON LECTURING

1. In the beginning, chant a common prayer and Satguru Stotra.

2. Pray to the Lord mentally before you speak. Think of your Guru.

3. Practise regularly in the morning, Japa, meditation, Asanas, Pranayama. Observe Ahimsa, Satya and Brahmacharya (non-injury, truthfulness and celibacy). Then only your speech will be forcible and impressive.

4. First give a general outline of the subject; then dicuss clearly with logical sequence; and finally conclude your lecture with an eloquent and thrilling speech. Give suitable illustrations and analogies from daily life and short parables in the middle.

5. Have full conviction of the truth to be presented in the lecture.

6. Think clearly and independently. Express your thoughts clearly. Speak forcibly from the bottom of your heart. Let your speech appeal to reason and emotion. You should keep the audience fully absorbed in your speech. They should crave for more of your lectures. Your lecture should have a lasting impression on them.

7. Have command over the language. Have vast reading. Use well-chosen words. Speak and pronounce clearly. Every word should be distinct. Be emphatic wherever it is necessary. Be direct in your speech.

8. Go to a lonely place or room and practise speaking before the imaginary audience. Practise lecturing and making gestures in front of a big mirror.

9. Select an attractive title for the lecture.

10. Be graceful in making gestures. Do not jump vehemently. Turn to the audience on all sides. Use different kinds of pitch in the voice.

11. Let there be free flow of your speech. Do not say "of course," "so on and so forth," "you see," "and im, im" etc. Do not repeat the same sentence again and again.

12. Be bold. Think and feel: "I am a very good and able lecturer. I will thrill and electrify the audience." You can thus conquer platform nervousness and shyness.

13. Note down some points on a piece of paper and develop them. In the beginning you can get by heart the whole speech. Through experience, you will be able to deliver extempore lectures.

14. Find out what sort of audience you have got; and speak according to the type of people. Feel the pulse of the audience. If their interest decreases, give out a short interesting story; or stop your lecture with a short conclusion. Do not bore and tire the audience. Your speech should be nicely adjusted according to the allotted time, the interest of the audience and the points you have to discuss.

15. Maintain the continuity of your speech. Whenever you give any illustration or parable, connect it to the point to which the illustration or parable refers. This will be more appealing to the audience.

16. Let there be gravity and seriousness in your speech. Do not make the audience laugh much. Too much laughing will spoil the gravity.

17. Give only a few ideas in one lecture, in an impressive manner. Let your speech be attractive, instructive and useful. Do not be extravagant in your thought and expression. Use simple words. Avoid Johnsonian style and high-sounding, bombastic words.

18. Practise what you preach. Be truthful. Then only you can impress the people.

19. Do not use expressions which agitate the minds of hearers. Use pleasant and sweet words. Use a little humour of a high order. Do not use vulgar terms. Have no personal attacks or hints, directly or indirectly, on any particular cult, religion, faith, or school of thought or on the previous speakers. Do not enter into controversies on the platform with any individual. You should be calm and serene. It is always better to clear doubts or any point of controversy, after the lecture is over, with

the parties concerned. Otherwise, it will disturb the flow of thoughts in you and in the audience.

20. Arrange the points of lecture beforehand. Rearrange them beautifully every time. Have closeness of reasoning, clearness of expression, easiness of style and depth of thought.

21. Prepare the lecture from different standpoints and for different types of audience. Do not cite many authorities and do not use many quotations. Let the lecture be an original one. Famous authors and personalities can be quoted to strengthen and emphasise any particular point of vital importance. Do not show your pedantry and erudition by frequent quotations. The audience will feel bored. A good lecturer should be able to detect even the slightest lack of interest in the audience. If there is lack of interest, there will be private talks amongst the audience, unrest among them—and some will leave the lecture-hall. If the lecture is well appreciated, there will be pin-drop silence and the audience will be very attentive.

22. At the end, recapitulate all what you have said in a few sentences, so that the audience can well remember the gist of your speech.

23. At the conclusion of the speech, express your gratitude to the conveners of the meeting and the audience as well.

24. When you have to deliver a series of lectures, the following discipline regarding diet will be much helpful:

Do not load your stomach. Take light food. Drink ghee with a little black pepper and sugar-candy at night. This will remove huskiness of voice and relieve tension in the throat and soothe the over-strained vocal cords. Use *mulatee* or *liquorice of pepes*. This will restore your lost voice. Take fruit juice and butter in abundance. This will refresh you quickly and make you fit for another lecture. Do not take curd. Curd will affect the throat.

Practise Ujjai Pranayama and long 'Om' chanting. This will strengthen your voice and render it sweet.

25. In the end, repeat peace chant:

"Om poornamadah poornamidam
Poornaat poornamudachyate
Poornasya poornamaadaaya
Poornameva avasihyate."

Have common meditation for two or three minutes in the end, before the members disperse from the lecture-hall. There will be perfect stillness, peace and calm.

CHAPTER FIVE

ERADICATION OF NEGATIVE QUALITIES

SHYNESS

Shyness is a great hindrance in the path of success in life. This is a form of timidity or low fear. Almost all boys have got this weakness. This is a feminine quality which is the Svabhava of women. Shyness manifests when one is in the wrong path. Every woman knows that the goal of life is God-realisation, and yet she indulges in sexual pleasures. This wrong action makes her shy when she appears before any man. A shy boy or a man cannot express his thoughts boldly before any person. He cannot look directly at the eyes of another man. He will talk something and look at the ground. He cannot approach freely any stranger. A shy man cannot get on well in any kind of business or office. Modesty is not shyness. Modesty is decency or chastity. This comes out of politeness and polish of character. Some ladies are very shy in the beginning in talking to men when they come outside after the death of their husbands. Gradually, they become bold and shyness vanishes. Those who are shy should try to talk with others boldly. They should look directly at the eyes of others. Shyness is a great weakness. It should be eradicated by cultivating courage.

TIMIDITY

Timidity is another weakness. This is faint-heartedness. This is a form of fear. This is also akin to shyness. A timid man has a chicken-heart. He is unfit for public activities and any kind of adventurous work. He is a toad that lives in a small well. He cannot turn out to be a successful man in life. He cannot talk boldly to his superiors. He cannot deal boldly with his custom-

ers. How then can he expect prosperity? He is also afraid of losing his life. He is much attached to his wife, children and property. He is afraid of public opinion. A timid man is more or less like a woman. Timidity must be eradicated by developing courage. Timidity is a curse. It weakens man. It checks his growth. It hinders his success in life.

PESSIMISM

Pessimism is another undesirable negative quality. This is a temper of mind that looks too much on the darker side of things. It is the doctrine that the whole world is bad rather than good. It is a depressing view of life. Buddhists preach pessimism. Vedantins, though they talk that the world in unreal, are wonderful optimists. They talk of Vairagya to create a taste in the minds of people for the immortal blissful life in Brahman, and a distaste for the worthless materialistic life of this world. The opposite of pessimism is optimism. It always looks on the bright side of the picture. A pessimist is ever gloomy and depressed, lazy and lethargic. Cheerfulness is unknown to him. He infects others. Pessimism is an epidemic and infectious disease. A pessimist cannot succeed in this world. Become a powerful optimist and rejoice in the all-pervading Atman. Try to be very cheerful under any condition of life. You will have to practise this.

OVERCREDULOUSNESS

Some people are overcredulous. This is also bad. They are very easily cheated by others. You must fully understand the man. You must know his nature, qualities, his antecedents and his behaviour. You must try and test him on several occasions. When you are fully satisfied, then you can place your entire confidence in him. He may be a deep man. He may put on a false appearance and turn out to be a quite reverse after some time. You will have to watch him very closely and move with him shoulder to shoulder and hear all about him from several other

persons with whom he has moved. Man cannot hide his nature for a very long time. His face is the advertisement board that registers all his inner thoughts, and, in short, all that take place in the inner mental factory. After close examination and test only, one should place his confidence and trust in another man.

SUSPICION

Too much suspicious nature is also very bad. This is the opposite of overcredulousness. Mind always moves in extremes. The husband suspects his wife always. The wife always suspects the husband. There is always a tug-of-war and trouble in the house. The proprietor of a shop suspects his servants always. How can business go on smoothly? The world runs on faith. The directors of the biggest railway companies in India were in England. They did not know in detail what exactly was going on in India. Yet, the railways ran smoothly. The directors had full confidence in the Agents, the Traffic Managers and other officials. These people, in turn, believed the directors. The shareholders of the coffee, tea and rubber estates in India and Ceylon were in America and in England; and the business was going on well. Business runs on faith. If people are too much suspicious, friction and rupture will be always going on. Allow a margin and try the man. Do not go to extremes. Do not be overcredulous. Do not be oversuspicious. Keep the golden medium.

INTOLERANCE

Then comes another undesirable negative quality, intolerance. There is religious intolerance. There is communal intolerance. There is intolerance of all sorts. Intolerance is nothing short of petty-mindedness. It is unreasonable dislike for little things. The Sikh can drink alcohol. There is no harm in this. But, he becomes intolerant when he sees anybody smoking. A Deccani Brahmin can do anything which is an infringement of the moral code, but he becomes intolerant when he sees a

Kashmiri Pandit taking meat. A South Indian Brahmin can take anything in a restaurant, but he is intolerant when he sees a Bengali taking fish. All restlessness and fighting in this world of man takes its origin in intolerance. An Englishman is intolerant towards an Irishman or a German. A Hindu is intolerant towards a Muslim and vice versa. An Aryasamajist is intolerant towards a Sanatanist and vice versa. This is due to perfect ignorance. How can a man who sees one Atman in all beings be intolerant? All these small petty differences are pure mental creations. Expand! Expand! Expand! Embrace all. Include all. Love all. Serve all. Behold the Lord in all. Unite with all. See God in everything. See the Lord in every face. Face the Indwelling Presence everywhere. Change the angle of vision. Be liberal and catholic in your views. Destroy all barriers that separate man from man. Drink the eternal Atmic Bliss. Become perfectly tolerant. Excuse the baby souls who are struggling in the path of life's journey and who are committing mistakes. Forget and forgive their mistakes. You will succeed in life. You will realise God quickly. There is no other way.

SENSE OF INFERIORITY

Many a man worries himself too much that he is inferior to others. The idea of superiority and inferiority is purely a mental creation. The inferior man may become a superior man if he exerts, struggles and develops virtues. The superior man can become inferior if he loses his property and falls into evil ways. Never think that you are inferior or superior to anybody. If you think you are superior to others, you will begin to treat them with downright contempt. The idea of superiority and inferiority is the product of ignorance. Develop equal vision. Live in the true spirit of the Gita. Hear what the Gita says: "Sages look equally on a Brahmana adorned with learning and humility, a cow, an elephant, and even a dog, and an outcast." Namadev ran after a dog with a cup of ghee to soften and moisten the bread. He said: "O dog, you are a

form of my Vittala. This dry bread will hurt your throat. Pray, allow me to apply this ghee to this bread." Ekanath gave the Ganga water (which he carried from Gangotri on his shoulder for Abhisheka at Rameswaram) to an ass which was very thirsty and lying on the roadside. Where is superiority or inferiority when you behold the one Self in all and everywhere? Says William Hazelitt, the reputed essayist: "The sense of inferiority in others without an indirect appeal to self-love is a painful and not an exalting one." Change your angle of vision or mental attitude and rest in peace.

DEPRESSION

Another evil quality is depression. People have plenty of money, and yet, they are always depressed. They put on a morose and peevish appearance. They are always gloomy. Depression is an epidemic and infectious disease. A gloomy man spreads gloom and depression everywhere. He cannot apply himself to any kind of work. He is lazy and idle. Depression depletes all energy. Think of the opposite, cheerfulness. Have a mental image of joy; and the habit of cheerfulness will develop around this mental picture. Smile a while and laugh to your heart's content. That man who laughs always and keeps a cheerful countenance radiates joy towards others.

INDECISION

Some people are not able to decide anything definitely in certain important matters. They have not got an independent power of judgment. They will simply prolong the matter. They will not come to a definite positive decision. The opportunity will slip away. It will be too late to gather honey in winter. You must think deeply over a matter for some time and should be able to come to a definite decision. At once you must apply your will. You must immediately try to put the matter into execution. Then only you will succeed. Too much thinking will upset the matter. In important matters, you can consult some of your el-

ders who have got plenty of experience in the line, and who are your real well-wishers. Remember the wise saying: "Cut the Gordian knot."

CARELESSNESS AND FORGETFULNESS

Carelessness and forgetfulness are other two evil qualities that stand in the way of success of man. A careless man cannot do any work in a neat and proper manner. These are qualities born of Tamas. Application and tenacity are unknown to a careless man. The superiors get displeased with a careless and forgetful man. There is a lack of attention in him. He loses his key, shoes, umbrella and fountainpen daily. He cannot produce papers and records to the officer at the proper moment. He blinks. Follow the lessons in memory-culture and you can have a good memory within a short time. You will have to develop a strong desire to remove these qualities and develop their opposites. This is important. Then alone the will and the subconscious mind will do the work for you. Keep your money in the inside-pocket. Keep your spectacles in the side-pocket. Always count your belongings whenever you travel in railway trains. Keep accounts regularly.

DIFFIDENCE

Many people are always diffident. They have no self-confidence. They have energy, capacity and faculty. But they have no confidence in their own powers and faculties, and in getting success. This is a kind of weakness that brings failures in all attempts. A man appears on the pulpit to deliver a lecture. He is a capable man. He is well-read. But he is diffident. He thinks foolishly that he would not be able to produce an impressive speech. The moment this kind of negative thought comes to his mind, he becomes nervous; he staggers and gets down the platform. This failure is due to lack of self-confidence. You may have little capacity, and yet, you must have full confidence that you will succeed in your venture. There are people who have

very little substance and capacity, and yet, they can thrill the audience. This is due to their self-confidence. Confidence is a kind of power. It develops will. Always think: "I will succeed. I am fully confident of my success." Never give room for the negative quality—diffidence—to enter your mind. Confidence is half success. You must fully know your real worth. A man of confidence is always successful in all his attempts and ventures.

DISHONESTY

Dishonesty is another evil quality. Almost all have got some form of dishonesty or another. Honest people are very rare. Dishonesty is the handmaid of greed or avarice. Wherever there is dishonesty, there are double-dealing, diplomacy, cheating, fraud, chicanery, etc. These are the retinues of dishonesty. Greed is the chief officer of passion. For the gratification of lust, all dishonest practices are indulged in. If lust and greed are eradicated, the man becomes honest. A dishonest man cannot thrive in any kind of business. Sooner or later, his dishonesty will be found out. He will be hated by all men of his society. He will fail in all his ventures. He will not hesitate a bit to take bribes and to tell lies. To cover up an untruth, he will tell ten lies. To establish the ten lies, he will tell fifty lies. He will not be able to speak even truth with force. He has a rotten Antahkarana. Develop honesty by eradicating dishonesty. Be content with your lot. Never crave for more. Lead a simple life. Let your thoughts be lofty. Fear God. Speak the truth. Love all. See your own Self in all. Then you will not be dishonest in your dealings with others. You will be prepared to sacrifice even the very little that you possess. You will develop a large heart and a magnanimous nature. That is exactly what is wanted of you, if you want to succeed in life and in God-realisation.

THE CURSE OF BRIBERY

The habit of taking bribes is very common. If you ask anybody working in any office, "What is your salary, Mr.

Jayadev?" he will say, "Well, my salary is only Rs. 50/-, but my income is about Rs. 75/-." This income is nothing but bribe. People are ignorant. Even the so-called educated people have no idea of the law of action and reaction, Samskaras and their force. If you take bribe, you will be punished for this wrong action, and the Samskara of taking bribes will force you to take bribes even in the next birth. You will be a dishonest man even in the next birth. Your thoughts and actions are registered in the subconscious mind. You carry your dishonesty from birth to birth and undergo enormous sufferings. Reduce your wants and live honestly within your means. You will have a clear conscience. You will be ever free from anxieties and worries. You will have a peaceful death. I suppose you now understand the gravity of the law. Become an honest man and be true from this very second you read these lines. Never, never join those offices which are amenable to corruption and temptations. You will be corrupted. The educational line is very good. There are very few chances of taking bribes or committing sins. You can lead a quiet life. There are plenty of holidays for study of religious and philosophical literature and for doing practical Sadhana. You can easily evolve rapidly in the spiritual line.

HATRED

Hatred is another evil quality. This world is full of hatred. There is no real love. The son dislikes his father and tries to poison him to take possession of the legacy soon. The wife poisons the husband to marry another young man of wealth and position. Brothers fight in court. Guru Nanak and Kabir have tried their best to unite the two great communities in our land, but failed very miserably in their attempts. Vedanta alone can unite them. How can a man who beholds the same Self in all, hate or dislike another man? The principles of Vedanta should be taught in all schools and colleges. This is an imperative necessity. The sooner this is done, the better. From the very early

boyhood healthy Samskaras should be sown in the minds of young boys. All boys should be trained in the service of humanity. The necessity of universal love should be very clearly emphasised. Then alone there can be possibility of developing pure love and eradicating hatred. You all should try from now onwards to remove hatred sincerely and earnestly. Conquer hatred by love, jealousy by love and intolerance by love and you will succeed in life.

JEALOUSY, PRIDE AND HYPOCRISY

Jealousy is another canker that consumes man. It is nothing but petty-mindedness. Even educated people and Sannyasins are not free from this terrible scourge. All restlessness and fighting between one community and another, one man and another, one nation and another, are due to this evil quality. The heart of a jealous man burns actually when he sees his neighbour in a more prosperous condition. The same is the case with nations and communities. Jealousy can be eradicated by developing the opposite quality, viz., nobility or magnanimity. Pride should be removed by developing humility. Hypocrisy should be removed by developing frankness and simplicity. Anger should be overcome by developing Kshama, love and the spirit of service.

CONQUEST OF ANGER

It will be admitted on all hands that every one of us, without exception whatsoever, is a victim of this horrible malady. Indeed, control of anger will bring in its train supreme peace and immeasurable joy. As such, let me presently describe in detail, what anger is, its various forms, how it affects the nervous system, its exact relationship with passion, and lastly, the various practical methods that can be safely employed to effectively eradicate it with root and branch. My one fervent appeal to you all is, that you will apply yourselves heart and soul in eradicating this dire disease by following these valuable practices.

Anger is a Vritti or modification that arises from the mind-lake when the Gunas, Rajas and Tamas predominate. It is a Rajo-Guna Vritti. Some take it as a Tamo-Guna Vritti. It is a wave of unpleasant feeling that arises from the Antahkarana, when one gets displeased with another. It is, in other words, a modification of desire, or passion. Just as milk is changed into curd, so also, desire becomes changed into anger. It is the most formidable enemy of peace, knowledge and devotion. It is the straightest road to hell itself.

Anger is a manifestation of Sakti or Devi. In 'Chandipatha' or 'Durga-Saptasati,' you will find: *"Ya devee sarvabhuteshu krodharupena samsthita; Namastasyai namastasyai namastasyai namo namah*: I bow, again and again, to that Devi, who is seated in all beings in the form of anger."

It was Arjuna who asked Sri Krishna, "But what impels man to commit sin, O Krishna, in spite of himself and driven, as it were, by force?" The blessed Lord said: *"Kama esha krodha esha rajogunasamudbhavah; Mahasano mahapapma viddhyenamiha vairinam*. It is desire, it is wrath, which springs from passion. Know that it is our enemy here, a monster of greed and sin. As a flame is enveloped by smoke, as a mirror by dust, and as an unborn babe by the womb, so is this enveloped by that" (Gita, III, 37-38). Then, again says Sri Krishna: "*Trividham narakasyedham dvaram nasanamatmanah; Kamah krodhastatha lobhastasmadetattrayam tyajet.* Three are the gateways of the hell, leading to the ruin of the soul—lust, wrath and greed. Therefore, let man renounce these three" (Gita, XVI-21).

Anger resides in the Linga Sarira (astral Body), but it percolates into the physical body just as water percolates through the pores to the outer surface of an earthen pot. Just as heat melts lead, just as heat and borax melt gold, so also, Kama and Krodha—the heating factors of the mind—melt it.

Anger begets eight kinds of vices. All evil qualities and actions proceed from anger. If you can eradicate anger, all bad

qualities will die by themselves. The eight vices are: injustice, rashness, persecution, jealousy, taking possession of others' property, killing, harsh words and cruelty.

When a man's desire is not gratified and when one stands in the way of its fulfilment, the man becomes angry. The desire gets transmuted into anger. When one is under the sway of anger, he will commit all sorts of sinful deeds. He loses his memory; his understanding becomes clouded; and his intellect gets perverted.

"Krodhad bhavati sammohah sammohat smriti-vibramah;
Smriti-bhramsad buddhinaso buddhinasat pranasyati."

From anger comes delusion; from delusion, the loss of memory; from loss of memory, the destruction of discrimination; from the destruction of discrimination, he perishes. (Gita, II-63)

An angry man may commit murder. He himself does not know what he is exactly doing. He becomes emotional and impulsive. A man, when he is angry, will talk anything. He will do anything he likes. A hot word results in fighting and stabbing. He is under intoxication. He loses his consciousness for the time being. He falls a prey to anger.

Irritation, frowning, resentment, indignation, rage, fury, wrath, are all varieties of anger, according to the degree or intensity. If a man wants to correct and eradicate a vice in another man and manifests slight anger unselfishly, as a force to check and improve him, then it is called "righteous anger" or "spiritual anger." Suppose a man molests a woman and tries to outrage her modesty, and a bystander becomes angry with the criminal, it is called "righteous indignation" or "noble rage." This is not bad. Only when the anger is the outcome of greed or selfish motives, it is bad. Sometimes, a religious teacher has to manifest a little anger outwardly to correct his disciples. This is not bad. He has to do it. But, he should be cool within, and hot and impetuous without. He should not allow the anger to take

deep root in his Antahkarana for a long time. It should pass off the next moment, even as a wave subsides in the sea.

If a man becomes irritable for trifling things very often, it is a definite sign of mental weakness. When a man abuses you, and when a man takes away your cloth or coat, if you keep quiet, that is a positive sign of inner strength. Self-restraint or self-control is a sign of great mental strength. An easily irritable man is always unjust. He is swayed by impulses and emotions.

Anger gains strength by repetition. If it is checked then and there, man gains immense strength of will. When anger is controlled, it becomes transmuted into spiritual energy that can move the three worlds. Just as heat or light is changed into electricity, so also, anger becomes changed into Ojas. Energy takes another form. Energy is wasted enormously when one gets angry. The whole nervous system is shattered by an outburst of anger. The eyes become red; the body quivers; the legs and hands tremble. No one can check an angry man. He gets enormous strength for the time being, and gets a collapse after sometime on account of reaction.

Instances are recorded wherein women have killed their children by nursing them with breast-milk when they were in a fit of anger. Various poisons are thrown into the blood when one is angry. Fiery dark arrows shoot out from the astral body. These can be seen clearly by the clairvoyant eye. In the light of modern psychology, all diseases take their origin in anger. Rheumatism, heart-diseases, nervous diseases, are all due to anger. It takes some months for the restoration of normal equilibrium in the nervous system.

Too much loss of semen is the chief cause of irritability and anger. Passion is the root, and anger the stem. You will have to destroy the root (passion) first. Then the stem (anger) will die by itself. A passionate man is more angry. A man who has wasted his seminal energy becomes irritated soon for little

things even. A Brahmachari who has preserved his Veerya always keeps a balanced mind. He has a cool brain at all times.

The root-cause of anger is ignorance and egoism. Through Vichara (right enquiry), egoism should be removed. Then alone one can control his anger completely. Through development of the opposite virtues, such as Kshama, love, Santi, Karuna, friendship, etc., anger can be controlled to an enormous degree. The force can be reduced. Atma-Jnana alone can fry all Samskaras of anger and eradicate them in toto.

If an aspirant has controlled anger, half of his Sadhana is over. Control of anger means control of lust also. Control of anger is really control of mind. He who has controlled anger cannot do any wrong or evil action. He is always just. It is very difficult to say when a man will be thrown into a fit of fury. All of a sudden, he gets an irresistible fit of anger for trifling matters. When anger assumes a grave form, it becomes difficult to control. It should, therefore, be controlled even when it is in the form of a small ripple in the subconscious mind (Chitta). One should watch his mind very, very cautiously. Whenever there is the least symptom or indication of slight irritability, then and there alone, it must be nipped. Then it becomes very easy to control anger. Be careful and vigilant and watch the ripple. Then only you are safe.

Whenever there is a little irritability, stop all conversation and observe Mouna (the vow of silence). Practice of Mouna daily for one or two hours is of great help in controlling anger. Always try to speak sweet, soft words. The words must be soft and the arguments hard; but, if the reverse is the case, it will lead to discord and disharmony. There is a sharp sword in every tongue.

If you find it difficult to control anger, leave the place at once and take a brisk walk. Drink some cold water immediately. This cools down the body and mind. Chant 'OM' loudly like a

lion for ten minutes; and then chant 'OM SANTI' mentally or verbally, for five minutes.

Think of the picture of your Ishta-devata. Pray. Repeat your Ishta Mantra for ten minutes. Gradually, the anger will vanish.

Find out the real cause of your anger and try to eradicate it. If a man abuses you and calls you names, you become furious at once. Your blood becomes hot. Why do you feel offended when he calls you a 'dog' or a 'donkey'? Have you developed now four legs and a tail like a dog? Why do you get excited for little things? Enquire: "What is this abuse? Is it not mere vibration in the ether? Am I body or Atman? No one can injure the Atman. The Atman of the abuser and the abused is one. Do I really gain anything by retaliating? I waste my energy. I hurt the feelings of another man. I disturb and pollute the thought-world. I do real harm to the world by sending a current of hatred. This world is unreal. I will live here for a short time only. Let me bear this insult. Let me excuse him. I will develop inner mental strength and power of endurance." You can thus very effectively eradicate the feeling of anger. A time will come when you will not be irritated even a bit by harsh words, abuses and insults of this kind. You will not pay the least heed if a man says that such and such a man has said bad words against you. You will simply laugh at the whole matter away. An irritable man is very weak and has no mental strength.

You must try to remain cool even under the most provocative conditions. If you are hungry and if you suffer from any disease, you generally become more irritable. If you have some troubles, difficulties or loss, you get irritated for little things. If a Sannyasin who lives in the cave says that he has controlled anger, you cannot believe him. The waves are, for the time being, suppressed. There are no opportunities for him for getting irritated. If some transactions take place, if he is ill-treated, he will

again manifest his anger. The world is a better training college for the control of anger.

An aspirant should direct all his attention towards the conquest of this powerful enemy. Sattvic food, Japa, regular meditation, prayer, Satsanga, service, Vichara, Kirtan, practice of Pranayama and Brahmacharya—all are some of the most potent factors that pave a long way in eradicating this dire malady. A combined method should be adopted in its eradication. Smoking, meat-eating and drinking of liquors make men very irritable. Therefore, these should be completely abandoned. Be careful in the choice of your company. Give up companionship of evil characters. Talk little. Mix little. Plunge yourself into the spiritual Sadhana. Develop Kshama, Visva-Prema, Karuna and Nirabhimanatvam.

Meditate in the morning on the virtue of patience for ten minutes. Reflect and repeat the formula "OM PATIENCE" mentally several times daily. Remember the saints and their lives. Say unto yourself: "I am patient now. I will never get irritated from today. I will manifest the virtue of patience in my daily life. I am getting better and better." Feel that you possess a magazine of patience. Think of the advantages of possessing this virtue and the disadvantages of irritability. You may fail many times, but you will develop patience gradually and become an embodiment of patience.

In conclusion, let me repeat here the words of Sri Krishna:

Saknoteehaiva yah sodhum praksareeravimokshanat,
Kamakrodhodbhavam vegam sa yuktah sa sukhee narah.

He who is able to resist the force of desire and anger even here, before he quits his body, he is a Yogi; he is a blessed man. (Gita, V. 23)

Kamakrodhaviyuktanam yateenam yatachetasam,
Abhito brahmanirvanam vartate viditatmanam.

Those who are free from desire and anger, and who have subdued their minds and realised themselves—around such austere men lies the beatitude of God. (Gita, V. 26)

Do not identify yourself with the Vrittis of anger. When a wave of anger arises in the mind-lake, stand as a witness of the Vritti. Become an Udaseena. Say unto yourself: "I am witness of this modification. I am distinct from this Vritti. I have nothing to do with this wave." Then this Vritti will die by itself. It will not disturb you. Identification with the Vritti is the cause of human sufferings. Identify yourself with the Self. Stand like a lion as a spectator of the mental menagerie.

Live in the spirit of these two Slokas. Eradicate anger. Manifest inner spiritual strength. Realise Satchidananda Atman. Glory unto those who have rooted out their anger and attained Knowledge of the Self!

CARES, WORRIES AND ANXIETIES

Cares, worries and anxieties are the products of Avidya or nescience. When the mind rests in Brahman during the sleep, when the mind is disconnected from the body by chloroform anaesthesia, there is no pain; there are no cares, worries and anxieties. From this it follows that cares, worries and anxieties are all pure mental creations. They do not at all exist in the blissful Self. If nescience, which is the root-cause, is annihilated, these cares and worries die of themselves. Therefore, you will have to treat the cause, and remove the original cause by getting Knowledge of the Self or Atman.

The Sanskrit word for anxiety is Chinta. Cares, worries and anxieties are one and the same. Only sounds are different, like water and aqua, Pani and Jal. They co-exist. A man says: "I have to take care of my children and old parents. I have to take care of my wife, house and land. I have to take care of my cows. I have to take care of my body." Identification or Abhimana is the chief factor that brings cares and worries. This Abhimana is

brought about by ignorance. When the little ignorant Jiva mistakes this impure perishable body for the pure imperishable Self, all these evils crop up. All originate from this body only. Body is your first enemy. You will have to treat this as a dog and have no Abhimana. Whenever hunger and thirst oppress you, give some food and drink, just as you look after your cows and bulls. That is all. Be an Udasina. Be indifferent.

Looking at the face in the mirror fifty times daily, application of soap, powder and scented oils, wearing ties, collars and fashionable apparel, intensify Dehabhimana and augment cares. The identification of the Self with this body is extended to those who are connected with this body, such as wife, son, house, father, mother, sister, etc., and cares increase a hundredfold. You will have to take care of all these people. You will have to take care of the toys of your son also, because the toys are connected with your son. There is absolutely no end to these cares and worries. Man creates for himself all these cares. No one is to blame. Just as the silkworm and the spider create a web for their own destruction, out of their own saliva, so also, man creates these cares and worries for his own destruction out of his own ignorance. The clouds arise from the ocean by evaporation on account of the heat of the sun, and then obstruct the sun itself which gives heat for the rising of the clouds. So also cares and worries are created by man for his own annihilation. How can these cares and worries have a real existence in the Atman which is an embodiment of bliss and peace? Destroy Abhimana of the body. All connections and cares will die by themselves this very second. Do this now and feel the bliss. There is no use of hearing the method for preparing a custard pudding. Eat the pudding and rejoice. This is what I expect from you without any delay.

A businessman worries himself: "How can I pay my debts? There is trade depression now. The business is dull." The college student worries himself: "I have appeared for the M.Sc. examination. I don't know whether I will pass or not. Then I don't

know what I will do in order to earn a livelihood. There is keen competition everywhere nowadays. There is no scope of employment in any office. Even M.Sc. graduates get only Rs. 50/- in sugar factories. For that post also, there are no vacancies. My father has sold all his property for my education. Now he is starving. I am thinking of opening a hair-dressing saloon or a shop for manufacturing shoes. I now realise the dignity of labour. I shall now follow the teachings of Mahatma Gandhi and his path. The cinema is, no doubt, paying now. But I have not got the gift of an actor, not even a good voice. I am the only prop of my parents." The husband worries himself: "My wife had serious abortion on two occasions. She is now in the family way. It is six months now. I have no money to pay the doctor. I have not saved a single pie. I do not know what to do." The Raja says: "My tenants have not paid their taxes this year. They say that crops have failed. My treasury is empty. I have spent away about two lakhs for my trip to the continent. I donated five lakhs to the Earthquake Fund." He also cries. Thus you see that no one is free from cares and worries in this world. But, a Yogi, a Jnani or a Bhakta is absolutely free from all these.

The hairs of a man turn grey within a couple of hours if he worries himself much. Worries have got a corroding effect on the brain, tissues, nerves and cells. Worries impair digestion, bring exhaustion and sap the vitality and vigour of man. Worries make a man anaemic and bloodless. The mental energy is dissipated by cares and worries. Worries, when combined with fear and anger, kill a man in a second. In fact, worries shorten the life of man. Many diseases take their origin in worries. Worries weaken the will. A man of worries cannot turn out any good work with attention. He is careless and listless. He cannot apply himself steadily to any work. He is a living dead man. He is a burden to his family and to mother earth.

Some people have developed a worrying habit. You cannot find even a bit of cheerfulness on their faces. They always

have "castor-oil faces" or "quinine faces." Have you carefully noticed the face of a man when he takes a dose of quinine or castor oil? It is gloomy and depressed. Such people should not come out of their rooms. They pollute the world atmosphere and the thought-world, and affect other people. Gloom is an epidemic disease. All those who come in contact with gloomy people are immediately affected. A gloomy man should cover his face when he comes out.

The mind that worries much, takes a merry-go-round inside. I think you know what I mean by 'merry-go-round.' A worrying habit is formed in the mind. The worrying thoughts recur again and again, and the mind moves in a circle.

Never worry yourself over any matter. Be always cheerful. Think of the opposite, which is 'cheerfulness.' Use your reason and commonsense always. Be sagacious and prudent. Develop farsightedness. You can avert dangers and failures. You can overcome any shortcoming. If you are careful and also vigilant, if you are honest and straightforward, if you discharge your daily Sandhya, meditation, prayer, and other duties of Varnashrama, and if you speak truth and practise celibacy, nothing can harm you. Even Brahma, the Creator will be afraid of you. Everything will go on smoothly. You will have an unruffled life. Even difficulties will roll on smoothly without affecting you a bit. Why then should there be room for cares and worries? Have always a balanced mind. Always smile and laugh. Develop this habit. Even if any difficulty manifests, keep a cool mind. Remember this formula: 'EVEN THIS WILL PASS AWAY.' Reflect and assert: "Why should I unnecessarily worry myself? I have gained power now. I know the ways to pull on in this world now. I am not afraid of anything. I have a strong will now. I meditate on Atman. Nothing can upset me now. I am invincible. I can move the world. I am a dynamic personality. I know how to adjust myself to my environments and surroundings. I can influence people. I know the art of suggestion and auto-suggestion. I will

never, never worry myself about anything. I am always peaceful and strong. I derive bliss from within. I always say now: 'Mr. Worry, goodbye unto you.' I am a different man now. I am made of sterner stuff. Worries are now afraid to show their faces to me. I can also remove the worries of millions of other people."

O little man of little faith! See how the birds are carefree and happy! Become as carefree as the bird or a Paramahamsa Sannyasi. Have faith in your inner Self. Rely on your Self. Stand up and assert the divine majesty of your Self. Thou art not this perishable body. Thou art the all-pervading, blissful Self. Even if you have nothing to eat, even if you have nothing to wear, never budge an inch from this position. Blessed is he who is carefree and who is resting in his own Svarupa, always smiling and laughing and radiating joy unto others.

CONQUEST OF FEAR

Fear is a negative quality or modification of the mind. It is the result or product of ignorance. It manifests when one identifies himself with the body and forgets the immortal Atman, his own real Satchidananda Svarupa. It is the old companion of Aasakti (attachment) or Maya or delusion. Fear, worry and anger deplete all energy of man and bring exhaustion and early death. No one is absolutely free from any sort of fear. It is only the Jnani and the full-blown Yogi and the Bhakta who are absolutely free from fear. How can fear affect that sage who sees his own Self everywhere? If one can conquer fear, half of his Sadhana is over.

Fear assumes various forms. The Gurkha soldier is not afraid of knife or bullet, but he is afraid of scorpions. A hunter is not afraid of tigers in the forest, but he is afraid of the surgeon's knife. The man of the frontier is not afraid of knife; he can even allow the surgeon to open his intestines without chloroform; but he is terribly afraid of snakes. Some are afraid of ghosts. The vast majority of persons are afraid of public criticism. Some are

afraid of diseases. The most healthy and strong man has got some imaginary fear of some obscure disease.

The king is afraid of his enemy. The pundit is afraid of his opponent. A beautiful lady is afraid of old age. A lawyer is afraid of the judge and his clients. The wife is afraid of her husband. The student is afraid of the teacher. The police inspector is afraid of his superintendent. The frog is afraid of the snake. The cobra is afraid of the mongoose.

There are various degrees in fear. They are simple fright, timidity, shyness, alarm, terror and terrible fear. When there is terrible fear, the whole body perspires; urine and faecal matter are ejected involuntarily. The mind becomes like a log of wood. Sometimes, shock and immediate collapse take place; and the man dies of sudden terrific cardiac failure. The face becomes pale and the eyes express a peculiar ghastly, listless look.

Parents and teachers should infuse the spirit of courage in their sons and students from the very boyhood. They should ask them to read stories in the 'Mahabharata' which deal with the chivalrous acts of Bhishma and other persons. Boys have got pliable and elastic minds. They can be manipulated well at this period of life. The Samskaras can be indelibly impressed at this age. Brahmacharya gives tremendous strength and infuses courage.

I have given a detailed description in the chapter "CHARACTER BUILDING," of the methods to develop courage. If you think of the opposite of fear, viz., courage, the negative (fear) will slowly vanish. You will have to develop courage slowly. Have the word-image "OM COURAGE" before the mind. Repeat this Mantra or formula very often. A word is the centre of an idea. An idea is the centre of a mental image. A mental image is the centre of a mental habit. A mental habit is the centre of a trait in man. Have a clear-cut image in the mind, of the quality of courage, and this quality will develop. The subconscious mind will do everything for you. The 'will' also will come to

your aid. Desire to be courageous; and the 'will' will immediately follow desire.

Give up attachment for this perishable body. Do not identify yourself with this body. This body is like the shell of a coconut. It is like a pillowcase. Constantly think of the Indweller, the immortal Atman. Do Atma-Chintana always. Identify yourself with Atman. Fear will vanish. This is the most powerful method. Move about in the thick forests or dense jungles alone at nights; and wander about in the streets of your place without light and without guide. The devotee gets rid of fear and Deha-Adhyasa through total self-surrender.

CONTROL OF EVIL HABITS

This is Kali Yuga. This is the age of scientific inventions and discoveries. This is the age of fashion and false notions. This is modern civilisation. This is the age of aeroplane, cinema, radio and novel-reading. Dharma has become a decrepit. He is somewhere in a decrepit hospital. People are acting according to their whims and fancies. There is no check. Every man is a Guru. He does not care for any religious instructions. Passion is swaying everyone. Discrimination, right thinking, and Vichara, have taken to their heels. Eating, drinking and procreating are the goal of life. Moksha has become a non-entity and a visionary dream. Evil habits of all sorts have cropped up in all.

A friend greets another friend, not with the names of God *Jai Sri Krishna, Jai Ramji*, but with a packet of cigarettes and a peg of whisky. He says: "Come along, Mr. Naidu. Have a smoke. Have a drink of gin-squash." Alcohol is such a strong devil that, if once it enters the system of man, it never leaves him till he becomes a confirmed drunkard who can consume bottles after bottles, and till he rolls down in the gutters. Even our Hindu ladies hailing from respectable families have taken to smoking and drinking liquor. In the beginning, they start with small doses to excite their passion, and develop the habit soon.

Alcohol is a deadly poison that destroys the brain-cells and nerves. Many nervous diseases are due to this only. It becomes very difficult to correct and reform a drunkard. The habit becomes very strong. No amount of hypnotic suggestion can do any good. A drunkard is a wreck and a menace to society. One should be very careful in the beginning. He should avoid the company of drunkards.

Then comes another evil habit which is so very common all the world over; and that is smoking. Smokers bring a little bit of philosophy and medical opinion in support of their habit. They say: "Smoking keeps the bowels clean. I get a good motion in the morning. It is very exhilarating to the lungs, brain and the heart. When I sit for meditation after a smoke, I get nice concentration." Very sound philosophy, indeed! They bring very ingenious arguments to support their case. They cannot leave this inveterate habit. There are such heavy smokers who can, without the least ado, finish off a tin of cigarettes in a few hours. This habit starts from the early boyhood. A little boy gets a curiosity for smoking. He stealthily removes a cigarette from his elder brother's pocket and tries the first smoke. He gets a little tickling of nerves and hence continues the theft daily. After sometime, he cannot manage with a few cigarettes. He begins to steal money to get a tin for himself independently. Parents and relations are all heavy smokers. They are the real Gurus for these little boys. What a nasty state of affairs! Horrible, indeed, is their lot! These parents are entirely responsible for the bad conduct of their sons and daughters. Any intoxicant becomes a necessity after some time, and the man finds it extremely difficult to give up the habit. He becomes a slave to smoking. Maya havocs through habits. This is the secret of Her workings. You will not get an iota of benefit from smoking. Give up the wrong foolish imagination. Smoking brings irritable heart, "tobacco-heart," amblyopia and other diseases of the eyes, and nicotine poisoning of the whole system. Various other nervous diseases and impotence also develop.

Now comes another evil habit which is still more common; and that is betel-chewing. Votaries of this evil habit bring in wonderful philosophical argument in support of their principles, like their brother smokers. They say: "Betel is a good stimulant to the stomach. It digests the food and gives good appetite." Look at their red lips and their mode of talking, with betel in their mouths. Their tongues become thick. They cannot pronounce words properly. They want a spittoon by their bedside to spit the rot. This is, indeed, a dirty habit. They always keep their places dirty. Money is simply wasted. It can be well utilised in the purchase of Upanishads and other philosophical books. People become slaves of betel. They cannot remain even for a few minutes without chewing. They take tobacco along with betel. This is another evil habit. Some take cocaine along with betels. This is a still worse habit. It is very difficult to leave off the cocaine habit. Some use snuff of scented variety to tickle their olfactory nerves. This is also a nasty habit. They have to carry a pocket latrine. Their whole body and dress stink abominably. You cannot go near them. They lose their self-respect when their stock of snuff is exhausted. They will stretch their hands to anybody in the streets to get a pinch of snuff. They become dull. They cannot work without snuff. How weak a man becomes through these evil habits! Pitiable is their lot, indeed! *Cannabis indica* (Ganja), opium, and Charas are some other stimulants. Some Sadhus take these in abundance. People eat opium also to keep up their spirit and get excitement before the act of copulation. The Sadhu-addicts claim that Ganja makes the mind one-pointed. This is simply absurd. He who is under intoxication cannot watch the movements of the mind. It is not one-pointedness. It is a simple fad and nothing short of it. They get some exhilaration, as in alcohol. This is also an evil habit of the worst kind. All these intoxicants poison the system and make a man unfit for progress. They become slaves to these intoxicants. They waste their money in wrong channels.

People who drink strong tea and coffee very many times in the day develop a bad habit. They also become slaves to these drinks. In happy moderation, they help hard workers. But the thing is that man loses his will-power and finds it hard to resist his falling into immoderation. There comes the trouble. He becomes a slave. If he can remain as a master and if he can give it up at any time, there is no harm.

Novel-reading is another evil habit. Those who are in the habit of reading novels that deal with passion and love cannot remain even for a single second without novel-reading. They always want their nerves to be tickled with some sensational feelings. Novel-reading fills the mind with base, lustful thoughts and excites passion. It is a great enemy of peace.

Many people have started circulating libraries for distribution of novels on a small subscription basis. They have not at all realised how much harm they are doing to the country. It is better they chalk out another vocation to eke out their livelihood. They spoil the minds of young men by the distribution of these worthless novels which help to excite their passion. The whole atmosphere is polluted. Severe punishment is awaiting them in the Yama-Loka. Newspaper-reading also is bad. Some people cannot leave their paper while they are taking food also. They always like to hear some sensational event. They feel quite dull when they do not read papers. They become unfit for a life of meditation and seclusion. Place them in solitude for three days. They will feel like fish out of water. The reading of newspapers makes the mind always outgoing, brings in revival of worldly Samskaras, and makes a man forget God.

Cinemas produce an evil tendency in man. He cannot remain even for a day without attending a show. His eyes want to see some half-nude pictures and some kinds of colours; and his ears want a little music. Young girls and boys become passionate when they see the actors on the films kissing and hugging. Those who want to develop themselves in the spiritual line

should entirely shun cinemas. They should not attend even the so-called religious films. They are not really religious films. It is a kind of trick to attract people and collect money. What is the spiritual calibre of the actors there? Spiritual people only can bring out impressive stories with good morals that can elevate the minds of the spectators.

Sleeping in the daytime is another evil habit. It shortens life. Time is wasted considerably. It brings laziness and lethargy. It develops gastritis, dyspepsia, and a host of other ailments. It should be entirely given up if you want to grow quickly. Snatch every second and utilise it properly. Life is short and time is fleeting. Death is waiting. How happy is the man who is thoroughly destitute of a single evil habit! He can attain great success in life and apply himself diligently in Yogic Sadhana.

The vast majority of persons have got the evil habit of using slang terms and vulgar words always during their conversation. When they become excited and angry, they pour forth a continuous shower of all sorts of foul epithets. It cannot be described. There are people who use the word "Sala" every second. It has become like the habit of saying, "of course." in the case of some people. Sala means brother-in-law in Hindi. If you call any boy the term "Sala," he will become very furious. People have got vulgar habits and use these slang terms. A man of refined taste, culture and polish can never utter any such word. English people very often use the words "damn fool," "silly," etc. In the military department, Englishmen and Anglo-Indians use "damn" every second. They cannot talk without "damn." This is also a very bad habit. See the children in the streets, how they fight and quarrel and use obscene words. When any Englishman comes to India or visits a new country, he first tries to pick up some local slang terms. Look at human nature! He does not want to learn the Names of God. When the cart-driver twists the tail of the bull, when the Tongawala whips the horse, there

come forth the words "Sala," "Badmash," "Suvarka Baccha," and so on.

Parents should check their children when they utter any bad words. They themselves should not use any bad words. They themselves become the Gurus for these children. Children simply imitate. They have the strong power of imitation. Practise to use the words "*Hey Ram*," "*Hey Krishna*," "*Hey Prabho*," "*Deena-Bandho*," always when you talk. Bring these words into use every second. Train your children also. This itself will form a kind of Japa or remembrance of the Lord. Train your mind. Check also all people who use bad words very often through bad habits. This is the most important duty of parents. Any healthy habit sown in the minds of children becomes firmly rooted.

The correction of any evil habit is very simple. An advocate was a terrible smoker for a period of fifteen years. With a strong will, he left it off entirely. Feel strongly first that you have got an evil habit and feel strongly also that you should give up the evil habit immediately. Then your success has already come. Will strongly: "I will give up this bad habit from this very second." You will surely succeed. Giving up any bad habit at once is better. The habit of slowly giving up, by gradual reduction, generally turns out to be unsuccessful. Beware of recurrences. Resolutely turn your face when a little temptation tries to reappear. Keep the mind fully occupied in your work. Be busy. Entertain a strong desire: "I must become a great man presently." All these habits will fly away in a moment. Feel strongly: "I must become a spiritual man." All these bad habits will take to their heels at once.

Use your subconscious mind for the eradication of your habits. It is your intimate friend and thick chum. Keep companionship with him. He will make matters all right. Establish new and healthy habits. Develop your 'will' also. Give up bad company and always have Satsanga. Live amidst Mahatmas. Their

strong currents will overhaul your evil habits. There is nothing impossible under the sun. Where there is a will, there is a way.

CONQUEST OF PASSION

In a broad sense, passion means any strong desire. There is passion for service of country in patriots. There is passion in first-class aspirants for God-realisation. In some people, there is strong passion for novel-reading. There is passion for reading religious books. But generally, in common parlance, passion means lust or strong sexual appetite. This is a physical craving for sexual or carnal gratification. When any sexual act is repeated very often, the desire becomes very keen and strong. The sexual instinct or the reproductive instinct in man involuntarily prompts him for sexual acts for the preservation of his species.

Passion is a Vritti or modification that arises from the mind-lake when the Rajo-Guna predominates. It is an effect or product of Avidya. It is a negative Vikara in the mind. Atman is ever-pure. Atman is Vimala or Nirmala or Nirvikara. It is Nitya-Suddha. Avidya Sakti has taken the form of passion for keeping up the Leela of the Lord. You will find in 'Chandipatha' or 'Durga-Sapta-Sati': *"Yaa devee sarvabhutesu kamarupena samstitha, Namastasyai namastasyai namastasyai namo namah:* I bow to that Devi who has taken the form of passion in all beings."

Passion is in a seed-state in young boys and girls. It does not give them any trouble. Just as the tree is latent in the seed, so also, passion is in a seed-state in the minds of children. In old men and women, passion gets suppressed. It cannot do any havoc. It is only in young men and women who have reached adolescence that this passion becomes troublesome. Men and women become slaves to passion. They become helpless.

Rajasic food such as meat, fish, eggs, etc., Rajasic dress and Rajasic way of living, scents, novel-reading, cinemas, talk on sexual things, bad company, liquors, intoxicants of all de-

scription, tobacco, etc., excite passion. It is very difficult to understand, even by the so-called educated persons, the fact that there is a supernatural happiness in Atman which is independent of sensual objects. They experience the Atmic bliss daily during deep sleep. They rest in their own Self daily at night. They crave for it. They cannot remain without it. They prepare nice bedding and pillows to enjoy the bliss of Atman where the Indriyas do not play, where the mind gets rest, and the two currents of attraction and repulsion do not operate. They say every morning: "I had a sound sleep last night. I enjoyed it. I did not know anything. There was no disturbance. I went to bed at eight and got up only at seven in the morning." Yet, man forgets everything. Such is the force of Maya or Avidya. Mysterious is Maya! It hurls down a man into the abyss of darkness. Man again starts his sensual life from the morning. There is no end.

Some ignorant people say: "It is not right to check passion. We must not go against nature. Why God has created young beautiful women? There must be some sense in His creation. We should enjoy them and procreate as many as possible. We should keep up the progeny of the line. If all people become Sannyasins and go to forests, what will become of this world? It will come to an end. If we check passion, we will get disease. We must get plenty of children. There is happiness in the house when we have abundant children. The happiness of married life cannot be described in words. It is the be-all and end-all of life. I do not like Vairagya, Tyaga (renunciation), Sannyasa and Nivritti." This is their crude philosophy. They are the direct descendents of Charvaka and Virochana. They are life members of the Epicurean school of thought. Gluttonism is their goal of life. They have a very large following. They are friends of Satan. Admirable is their philosophy!

When they lose their property, wife and children, when they suffer from an incurable disease, they will say: "O God, relieve me from this horrible disease. Forgive me my sins. I am a great sinner."

Passion should be checked at all costs. Not a single disease comes by checking passion. On the contrary, you will get immense power, joy and peace. There are also effective methods to control passion. One should reach Atman which is beyond nature, by going against nature. Just as a fish swims up-stream against the current in a river, so also, you will have to move against the worldly currents of evil forces. Then alone you can have Self-realisation. Passion is an evil force; and it should be checked if you want to enjoy undecaying Atmic bliss. Sexual pleasure is no pleasure at all. It is a mental delusion. It is attended with dangers, pain, fear, exertion and disgust. If you know the science of Atman or Yoga, you can very easily control the dire malady which is passion. God wants you to enjoy the bliss of Atman which can be had by renouncing all these pleasures of this world. These beautiful women and wealth are the instruments of Maya to delude you and entrap you into the nets. If you wish to remain always as a worldly man with low thoughts, debasing desires, you can by all means do so. You are at perfect liberty. You can marry three hundred and fifty wives and procreate as many children. Nobody can check you. But you will soon find that this world cannot give you the satisfaction you want, because, all objects are conditioned in time, space and causation. There are death, disease, old age, cares, worries and anxieties, fear, loss, disappointment, failure, abuse, heat, cold, snakebites. scorpion-stings, earthquakes, accidents, etc. You cannot at all find rest of mind even for a single second. As your mind is filled with passion and impurity, your understanding is clouded and your intellect is perverted now. You are not able to understand the illusory nature of the universe and the everlasting bliss of Atman.

Passion can be effectively checked. There are potent methods. After checking passion, you will enjoy real bliss from within—from Atman. All men cannot become Sannyasins. They have various ties and attachments. They are passionate and cannot, therefore, leave the world. They are pinned to their

wives, children and property. Your proposition is wholly wrong. It is Asambhava (impossible). Have you ever heard in the annals of the world's history that this world has become vacant as all men became Sannyasins? Then, why do you bring in this absurd proposition? This is an ingenious trick of your mind to support your foolish arguments, and satanic philosophy which has passion and sexual gratification as its important tenets. Do not talk like this in future. This exposes your foolishness and passion-nature. Do not bother yourself about this world. Mind your business. God is all-powerful. Even if this world is completely evacuated, when all people retired to forests, God will immediately create crores of people by mere willing, within the twinkling of an eye. This is not your look out. Find out methods to eradicate your passion.

The population of the world is increasing by leaps and bounds. People are not religious even a bit. Passion is reigning supreme in all parts of the world. The minds of people are filled with sexual thoughts. The world is all sexy. No thought of God. No talk of God. It is all fashion, restaurants, hotels, dinners, dances and cinemas. Their life ends in eating, drinking and procreating. This is all. The food-production is inadequate to meet the demands of the people. There is likelihood of severe famine and pestilence. Mother of the world sweeps away the extra population when the supply of production of food cannot meet adequately their demands. People are trying to have birth-control methods, using check pessaries, french letters, rubber goods, injection and application of protargol jellies. These are foolish attempts. No one has succeeded till now. Even a single spermatozoa has got tremendous power of movements. Further, the seminal energy is wasted. There is conservation and transmutation of this energy into Ojas by the practice of celibacy. People are wasting their money in these useless contraceptives. The whole world is under a tremendous sexual intoxication. The so-called educated persons are no exceptions to this rule. All are deluded and move in the world with perverted intellects.

Poor, miserable specimens of humanity! My sympathies are with them. May God elevate them from this quagmire and open their eyes towards spiritual realms. Self-restraint, and celibacy are the only effective natural methods in birth-control.

Early marriages form a menace to society. It is, indeed, an evil. Bengal and Madras are filled with young widows. Many young men in whom there is a spiritual awakening write to me in pitiable words: "Dear Swamiji, my heart throbs for higher spiritual things. I have no interest in worldly matters. The surroundings are not favourable. I am entangled in the meshes of marriage. My parents forced me, much against my will, to marry. I had to please my old parents. They threatened me in various ways. I now weep. What shall I do now?" Young boys, who have no idea of this world and this life, are married when they are eight or ten years of age. We see children begetting children. There are child-mothers. A boy of about eighteen has three children. What a horrible state of affairs! There is physical and mental degeneration. There is no longevity. All are short-lived. Frequent childbearing destroys the health of women and bring in a host of other ailments.

A clerk who gets a salary of Rs. 50/- has six children at the age of 39. Every two years, there is an addition. He never thinks: "How shall I maintain such a big family? How shall I educate my sons and daughters? How shall I arrange for the marriage of my daughters?" At the heat of sexual excitement, he repeats the same ignoble act again and again. He has not a bit of self-control. He is an absolute slave of passion. Like rabbits, he procreates and brings forth numberless children to swell up the number of beggars in the world. Even animals have got self-control. Lions visit their partners only once in all their lives or once in a year. It is only man, with his boasted intellect, that breaks the rules of health and has become a criminal in this direction. He will have to pay penalty in the near future for violating the laws of nature.

You have adopted various habits from the West in matters relating to dress and fashion. You have become a creature of vile imitation. They, in the West, do not marry unless they are able to maintain a family decently. They have got more self-retraint. They first secure a decent station in life, earn money, save something and then only think of marriage. If they have not got sufficient money, they remain bachelors throughout their lives. They do not want to bring forth beggars into this world just in the same manner as you do. He who has understood the magnitude of human suffering in this world will never dare bring forth a single child from the womb of a woman.

When a man with a poor salary has to maintain a big family, he is forced to take bribes. He loses his sense and power of understanding and is prepared to do any kind of mean act to collect money. The idea of God is forgotten. He is swayed by passion. He becomes a slave to his wife. He bears, with a shrug of his shoulders, her taunts and scolding when he is unable to supply her demands. He has no knowledge of the theory of Karma, Samskaras, and the working of the inner mental factory. The evil habits of taking bribes, cheating others, and telling lies are imbedded in the subconscious mind and are transferred to every physical body in its future births. He brings his own wrong Samskaras and starts the same life of cheating and telling lies in the following births. Will a man who knows this immutable law of Samskaras ever do wrong deeds? A man, by his wrong actions, spoils his mind and becomes a thief or a cheat in the coming births also. He brings in his old thoughts and feelings, which are, by nature, devilish. One should be very careful in his thoughts, feelings and actions. He should always watch his thoughts, feelings and actions, and entertain divine thoughts, sublime feelings and do noble actions. Action and reaction are equal and opposite. One should understand and remember this law. Then he will not do any wrong action.

Throughout the Gita, the one ringing note that arrests the imagination and mind of the readers is that the man who has

calmed his passion-nature is the most happy man in this world. It is also very, very easy to control passion which is your deadliest enemy, if only you take this subject very seriously and apply yourself to spiritual Sadhana wholeheartedly with a single-minded devotion and concentration. Nothing is impossible under the sun. Dietetic adjustment is of paramount importance. Take Sattvic food, such as, milk, fruits, green Dal, barley bread, etc. Give up pungent foods such as curries, chutneys, chillies, etc. Take a simple diet. Do Vichara. Chant *'Om.'* Meditate on Atman. Enquire: "Who am I?" Remember that there is no Vasana in Atman. Passion belongs to the mind only. Sleep separately. Get up at 4 a.m., and do the Japa of Maha Mantra or '*Om Namassivaya*' or '*Om Namo Narayanaya*' according to your taste, temperament and capacity. Do meditation on the divine form, and divine attributes such as omnipotence, omniscience, omnipresence, etc. Study one chapter of the Gita daily. Make it a point not to tell lies even at the cost of death itself. Fast on Ekadasi days, or whenever your passion troubles you. Give up novel-reading and cinema-going. Spend every minute profitably. Practise Pranayama also. Study the book "SCIENCE OF PRANAYAMA." Do not look at women with passionate intents. Look at your toes when you walk along the streets and meditate on the form of your deity. Repeat always your Guru Mantra even while walking, eating and working in the office. Try to see God in everything. Keep a daily diary. Refer to the appendix of this book. I have shown the form of a diary there. Keep the diary regularly and send it on to me for review at the end of every month. Write down your Guru Mantra daily in a clean notebook for an hour and send the notebook every month to me.

You will be able to control passion if only you strictly adhere to the above instructions to the very letter. You can laugh at me if you do not succeed. Blessed is the man who has controlled his passion, for he will soon have God-realisation. Glory unto such a soul!

Practise Sirshasana, Sarvangasana and Siddhasana simultaneously with Pranayama. These are all highly useful in the conquest of passion. Do not overload your stomach at night. Night-meals should be very light. Half a seer of milk or some fruits will constitute a good regimen or menu at night. Have the motto "PLAIN LIVING AND HIGH THINKING" engraved in the letters of gold in the forefront of your conscience.

Study select works of Sankara such as *Bhaja Govindam*, *Maniratna Mala* or *Prasnottari*, *Vivekachudamani*, etc. Read with care *Vairagya Satakam* of Bhartrihari. They are all very elevating and inspiring. Practise always Atma-Vichara. Have Satsanga. Attend Kathas, Sankirtan and philosophical discourses. Do not be too familiar with anybody. Familiarity breeds contempt. Do not multiply friends. Do not court friendship with women. Do not also be very familiar with them. Familiarity with women will eventually end in your destruction. Never, never forget this point. Friends are your real foes.

Avoid looking at women with lustful intents. Entertain Atma-Bhava or the Bhava of mother, sister, or Devi. You may fail many times. Again and again, try to realise this Bhava. Whenever the mind runs towards attractive women with lustful thoughts, have a definite clear-cut photo, in the mind, of the flesh, bone, urine and faecal matter of which women are composed. This will induce Vairagya in the mind. You will not commit the sin of unchaste look at a woman. It takes some time, no doubt. Ladies can also practise the foregoing method and can keep a mental picture just in the same way as is described there.

Inflict self-punishment if the mind runs towards women with lustful ideas. Give up night-meals. Do twenty Malas of Japa more. Hate lust, but not women. Always wear a Kowpeen (Langote).

Gradually give up salt and tamarind. Salt excites passion and emotion. Salt excites and strengthens the Indriyas. Renunciation of salt brings in a cool condition of the mind and the

nerves. It helps meditation. You will suffer a bit in the beginning. Later on, you will enjoy a saltless diet. Practise at least for six months. In this way, you will be able to realise your own Svarupa very quickly. All that is wanted of you is sincere and earnest effort. May Sri Krishna give you courage and strength to tread the path of spirituality and attain the goal of life!

ATTACHMENT

The attachment to objects is universal. No one is free from attachment of one kind or another. The Sanskrit word for attachment is Āsakti The term Raga also is used sometimes. Desire is made of three parts, viz., Āsakti, Kamana (longing) and preference. A man is attached to rice. He has a longing for eating rice when he has given it up for two months on account of diabetes. This longing or internal craving is called Kamana. If Āsakti dies, then Kamana also will vanish by itself. But, preference for rice will remain all the same. If rice and bread are served, a Madrasi or a Bengali will certainly have preference for rice. The preference also must die if you want to kill desire completely.

Attachment is the most powerful weapon of Maya for binding the Jivas to the Samsaric wheel of births and deaths. You would never come into this world if you had no attachment for anything. The first attachment starts with this physical body. Then, all the other attachments crop up. Then comes the relationship of father, mother, sister, brother, wife, etc. One may be attached to a place, person or object. Whenever there is attachment, there is the idea of "MINENESS" or "MAMATA." Attachment is a kind of strong glue that affixes the mind to the object. Why does the mind get attached to objects or persons? Because it finds pleasure in objects or persons. Wherever there is pleasure, there is attachment. It is attached to wife, son, house or friend, because the mind finds pleasure in these objects.

Attachment is the root-cause for all human ills and sufferings. It is the product of ignorance or Avidya. It is modification

of nescience or ignorance. The husband weeps at the death of his wife, because he is attached to the physical body of his wife. The wife weeps at the time of her husband's death, not because of pure love for him, but simply because she cannot get now any sexual pleasure and other comforts which she had enjoyed when he was alive. Wherever there is attachment, there are Moha and fear. Moha (infatuated love or delusion) and fear are old-standing associates of attachment. The cause of fear is attachment for this body and property. Attachment and fear are inseparable. They are like fire and heat.

Attachment takes various forms. One should be on the alert always to detect its subtle workings. It cannot spare even Sannyasins, who have practically renounced everything. Sannyasins get slowly attached to their Ashrams and disciples. This attachment is stronger than the attachment of worldly persons. This is more difficult to eradicate. Thousands of widows from Bengal and Madras are now staying in Benares, with the sole idea that they will get Mukti if they die there. But, their minds are ever fixed on their granddaughters and grandsons. They are attached to the huge heaps of cow-dung cakes which they have been accumulating in the backyards of their houses for kindling fire.

The mind tries its utmost to get attached to some form or the other. It can never remain without clinging to one form or another. It leaves one form and immediately clings to another. This is its Svabhava. This is due to the quality of Rajas. If Rajas is eradicated, all attachments will die by themselves. People are attached to paltry things, even to notebooks, walking sticks, pictures, handkerchiefs, etc. The friendship of several years comes to its termination if Mr. Kishen Prasad, who is a friend of Mr. Ram Narayan, loses a small book which he borrowed from the latter. Fight ensues. There is a flow of hot words and abuses; they do not talk and see each other from that moment onwards. Women fight for little things. All results from attachment. Even Sannyasins get attached to their Kamandalus, sticks and small

tumblers. Even at the time of death, they entertain thoughts of petty articles. The mind is so framed that it sticks to the old ruts and grooves. It demands drastic and rigorous discipline, and real Sadhana, to get rid of all sorts of attachment. One has to struggle hard and do Vichara. The mind needs constant training. If one says, "That house is on fire," "the horse is dead," you are not a bit affected. Why? Because, there is neither attachment nor identification here. But, if he says, "The house of Mr. Ram Narayan is on fire," "the horse of Mr. Ganga Shankar is dead," at once attachment plays its role. Why? Because you have got identification with the house and horse. It is verily attachment that brings sorrow.

It is that very attachment that brings us again and again to this Mrityu-Loka. The seeds of attachment are ingrained in the subconscious mind. We have to obliterate or fry all these seeds in toto through right thinking, Vichara and Atma-Jnana. We have to cut asunder all these illusory attachments through the sword of Vairagya (non-attachment). The Gita says: "*Asangasastrena dridhena chhitva*: Cutting this firm-rooted tree of Maya with the strong sword of non-attachment" (Gita, Ch. XV).

Paramahamsa Sannyasins always wander about. They should not stay for more than three days in a place. The main object of this discipline is to cut asunder all attachments. By long stay in one place, Raga-Dvesha develop. Real renunciation consists in renouncing the idea, "I am the body." Real renunciation consists in abandoning attachment of every kind for this body. "*Sarvasangaan parityajya*—giving up of all sorts of attachment" is the key for attaining the bliss of Atman. It does not mean that one should retire into the forest. Sikhidhvaja still had attachment to his body and Kamandalu though he lived in a forest, whereas his queen, Chudalai, was absolutely free from any type of attachment even though she ruled a kingdom.

You will have to train your mind daily in all dealings and actions. Do not get attached to your wife, children and property. The world is like a public inn. People are united for a time and separated after sometime. Turn the mind towards God or Atman, and do daily Japa, meditation and Svadhyaya. Study books on Vedanta and Bhartrihari's *Vairagya Satakam*. Develop internal Vairagya by understanding the illusory nature of this world. Remember the pains of Samsara. Place before the mind the glorious life in Atman and the immense bliss of spiritual life. Remember the saints, Yogins and Jnanins like Sankara, Mansoor, Sams Tabriez, Jnanadev, and their teachings. Slowly the mind will be weaned from sensual objects. It can be gradually turned towards God-realisation. Have recourse to Satsanga.

Attachment is real death. Non-attachment is eternal life. Attachment brings manifold miseries. Non-attachment brings manifold bliss. Attachment contracts the heart. Non-attachment expands the heart *ad infinitum*. Attachment makes a man a little being. Non-attachment brings freedom, independence and perfection. Attachment brings discord, rupture and quarrel. Non-attachment brings concord and harmony. Attachment is poison. Non-attachment is nectar. Attachment is your deadly enemy. Non-attachment is your intimate friend. Attachment hurls you down into this miserable Samsara. Non-attachment lifts you up to the lofty heights of Brahmanhood.

In South India, a Nattukottai Chetty's wife lost her little son. The son accidentally rolled into a tank. The mother had very intense attachment for this boy. At once, she also jumped into the tank and was drowned. The husband also was very much attached to his wife and son. He, too, therefore drowned himself immediately. Instances like this occur daily. Several people become very nervous, and get shock also, when they lose their wife, or son. They are unable to talk or walk. Such is the havoc wrought by attachment.

Learn to discriminate between the Real and the unreal. Try to develop Vairagya as much as you can. Have no intimate connection with anybody. Lead a life of non-attachment in this world, like water on the lotus-leaf. Do not bother a bit when you lose little things. Think always that the perishable objects of this world are worthless. Repeat the formula, "All objects are Vishavat," mentally, several times daily. Do Atma-Vichara. Meditate daily. That man who has no attachment in this world is the most happy man. He is God himself. His joy is indescribable. He must be adored.

Attachment is the root of all mental miseries. It is attachment that makes every creature miserable and brings in every kind of woe. Attachment produces grief of every kind. From attachment springs all worldly desires; and it is from attachment that the love for worldly things springs. Both these are evils; but the first is worse. As fire in the hollow of a tree consumes the tree itself to its very root, so also, attachment, however little it may be, destroys both Dharma and Artha. He who has withdrawn himself from possessions alone cannot be regarded to have renounced the world. He who remains in contact with the world, but who sees its faults and defects, may be said to have truly renounced the world. Such a man becomes free from all evil passions and is dependent on nothing. Therefore, none should place his or her attachment on either friends or wealth which is earned. Attachment towards one's own body is destroyed by the dawn of knowledge.

MEAN-MINDEDNESS

This world abounds in mean-minded people of every sort. Ninety-nine per cent of people are mean-minded in some way or the other. This is due to Tamo-Guna. The heart of a mean-minded man burns when he sees others in prosperous condition. It burns when he hears of the success and attainments or virtuous qualities of others. He vilifies them and aims at their downfall. He does scandal-mongering and backbiting. He is ex-

tremely jealous and envious. Mean-mindedness is a form of jealousy. One may be an intellectual giant. He may be a very great poet. His books might have been prescribed as texts for the students of the M.A. course in the university. But, he may be a very mean-minded man without any scruples or principles. The whole society may admire his talents as a poet or as a scholar, and at the same time, may hate him as he is very mean. As a real man, he is nothing.

A mean-minded man will not hesitate to poison his brother to usurp his property. He will not hesitate to put false signature, utter deliberate lies, defraud a man, commit adultery and rob a man of his wealth. He is ready to do any kind of mean act to amass wealth. He has not got a clean conscience. He is very calculative. Miserliness goes hand in hand with mean-mindedness. He will be pained to part even with a pie. Charity is unknown to him. He may be a great man in society, but he will be fighting on the railway platform shamelessly with a porter for two pies. He may spend kerosene oil worth about two annas to find out a missing pie in his daily account. He will eat sweetmeats, fruits, etc., but his heart will burn if his servant also eats the same articles. He will ask his servant to eat gram and black sugar. He will make great differences in serving tea or anything to others. He will keep the best thing for himself and distribute the rotten stuff to others. He will not give even a single morsel of food to save a dying man. He has a heart as hard as flint.

Rich people are meaner than poor people. A mean-minded man fights with others for trifling things. He is of quarrelsome nature. He is proud, egoistic and irritable. He is of a highly suspicious nature. He is ever gloomy and depressed. The accumulated money of mean-minded people is generally squandered by their profligate sons. A large portion of such money goes to pay for the doctors' bills and lawyers' fees. They do not enjoy life. They are simply caretakers of their money.

The remedy for this dire disease is the cultivation of the opposite virtue which is nobility or magnanimity. Charitable nature, cosmic love, and the spirit of service should be developed. Satsanga is highly beneficial. Regular meditation on the virtue of nobility is necessary. Sit very quietly in a solitary room at night and close your eyes. Introspect and find out what sort of mean actions you did during the course of the day. Record these in your daily spiritual diary. Watch also the mean Vrittis that arise from the mind-lake and nip them in their very bud.

CROOKED-MINDEDNESS

Crooked-minded people also are to be found in abundance in this world. Crooked-mindedness is a Tamo-Guna Vritti. Such people are always crooked in talking and arguing. They indulge in quibbling and wrangling. They are always fond of vain talks. They will assert emphatically that only their statement is correct and the statement of others is false and absurd. They cannot keep quiet even for a single minute. Their arguments are very peculiar. They will not argue with any person in a respectable manner. They will take to vituperation and fall out in the end. Cultivation of nobility, politeness and straightforwardness, will eradicate this evil quality.

CHAPTER SIX

GARLAND OF YOGA

SPIRITUAL DON'TS FOR SUCCESS IN LIFE AND GOD-REALISATION

SADHANA

1. Don't forget God.
2. Don't fail to get up at 4 a.m., and do Japa and meditation.
3. Don't fail to maintain daily diary.
4. Don't fail to do Nitya Karmas.
5. Don't displease anybody.
6. Don't fail to discharge your duties to parents.
7. Don't waste any opportunity.
8. Don't depend upon servants.
9. Don't be a slave to the Indriyas.
10. Don't move with worldly-minded people.
11. Don't count the time.

BRAHMACHARYA

1. Don't waste your Veerya (semen).
2. Don't procreate too many children.
3. Don't cast lustful look at women.
4. Don't mix with the opposite sex.
5. Don't attend cinemas and don't read novels.

RIGHT CONDUCT

1. Don't covet others' property.

2. Don't revenge.
3. Don't hate or condemn anybody.
4. Don't blame or speak ill of others.
5. Don't displease anybody.
6. Don't use bad words.
7. Don't develop evil habits, such as, smoking, drinking liquor, etc.
8. Don't argue unnecessarily.
9. Don't utter falsehood on any account.
10. Don't exaggerate.
11. Don't travel without ticket.
12. Don't give destructive suggestion.
13. Don't have any secrets.
14. Don't envy others.

VAIRAGYA

1. Don't forget the miseries of the world.
2. Don't try to get comforts.
3. Don't forget death.
4. Don't care for the morrow.
5. Don't write letters.
6. Don't read newspapers.
7. Don't try to redress your troubles.
8. Don't possess anything.

DISCIPLINE

1. Don't talk too much.
2. Don't laugh too much.
3. Don't waste even a single second.
4. Don't overload your stomach.
5. Don't remain idle at any time.

6. Don't think too much of a disease.
7. Don't disobey the Laws of Nature.
8. Don't fast too much.
9. Don't exert too much.
10. Don't fail to observe Mouna.

WAY TO PEACE AND HAPPINESS

1. Don't expect; don't hope.
2. Don't keep in the heart any injury done by others.
3. Don't compare.
4. Don't mix with rich people.
5. Don't build castles in the air.
6. Don't brood over the past.
7. Don't plan your future.
8. Don't get angry on any account.
9. Don't expect any return for your service or help.
10. Don't multiply your acquaintances.
11. Don't be familiar with anybody.
12. Don't keep bad company.
13. Don't squander your wealth.
14. Don't think too much of yourself.
15. Don't make mountains out of little moles.
16. Don't be extravagant.
17. Don't make much of trifling things.
18. Don't forget God.

DUTIES OF HOUSEHOLDERS

Householders have got a very responsible duty in training their children. If they want to shirk this responsibility, they ought to have checked their itching sensation caused by lust and should have stopped procreation by becoming Naishthika

Brahmacharins. Serious punishment is awaiting them in the other world if they leave their children untrained in this world. They themselves should lead an ideal life. Then alone, their children can copy them. If they have wrong evil habits, their children also will try to imitate them. Children have got the power of imitation.

The minds of children are elastic and plastic. They can be nicely moulded without much effort. The impressions that are made in young minds last till death. They cannot be forgotten. They should be made to get up at 4 a.m. They should be trained to learn by heart the 700 Slokas of the Gita, the whole of Vishnu Sahasranama, Siva-Stotras, Aditya-Hridaya and various other kinds of prayer. They should be trained in Sankirtan and the study of the Ramayana and the Mahabharata, as well as in games and physical culture. They should be given good ethical training. They should be made to behave properly towards elders and superiors.

Parents should watch all their habits and ways, and take care not to allow them to join evil company. If they speak lies, they should be punished. They should not be allowed to utter any slang or obscene words. They should not be allowed to smoke and chew betels. They should not be allowed to go to cinemas and read novels.

Parents should give them Sanskrit education. The study of Sanskrit is very essential. Even girls should be made to study Sanskrit. They should be able to understand the Gita.

A Brahmin of Madras came to me for an interview. He told me that his mother threatened him not to take any Upadesa from me. An advocate from Lahore once came to me and said that his father did not allow him to study the Gita and go to Hardwar. What a shame! How can such ignorant parents guide and mould their children! Parents should get their sons married only when they are well-established in life. Early marriages should be stopped.

At night, all the members of the house should sit in a circle and do Kirtan for an hour before the picture of their respective Lords. The servants of the house also should be included. In the evening, some four people can join together and read the Bhagavata, the Ramayana, etc. This will give peace of mind and strengthen the spiritual Samskaras. This will fill the mind with purity and divine thoughts.

Women are very talkative. They are fond of talebearing and criticising. They should observe Mouna daily for four hours. They must not read newspapers, magazines or novels. They should always be singing some Sankirtan Dhvanis or hymns in praise of God. They should be repeating mentally their Ishta-Mantra, even while cooking food and drawing water from the well. In a mild tone, they can sing: "*Sriman Narayana, Narayana, Narayana.*" They should realise the importance of Pativrata-Dharma. They need not visit temples. They have no greater God than their husbands. They should realise this first.

Nowadays, most of the ladies read newspapers, magazines, journals on fashion, and novels. They are always talking of fashion, jewels and ornaments. There are always petty quarrels in the house between husband and wife. The wife criticises her husband and says: "When you are not able to attend to my wants and when you are not able to provide me with silk Saris, gold chains and diamond nose-screws, why have you married me?" She then separates from her husband. Mark the Pativrata-Dharma of these ladies! They have no satisfaction even if their necks and ears are loaded with ornaments. It is their Svabhava. Can these ornaments and silk Saris give everlasting peace and God-realisation to them? They should reflect and think well on this point. The modern Indian ladies have become slaves to coffee, tea and Ovaltine. If they stop them even for a day, they get severe headache. This is a pity. Maya havocs through habits. Poor Jivas are deluded. They should give up this bad habit. Money is wasted. Liver is spoiled.

When their husbands have gone to offices, ladies should instruct their children in reading and writing. They should train them in the right path. The Brahmacharins should regularly do Sandhya-Vandana at proper time. They must also do Samidadhan in the morning and evening. Brahma Tejas will shine on their faces if they do this daily Kriya. Householders should read some chapters in the Gita, the Ramayana, the Upanishads and the Yoga Vasishtha daily, in the early hours of the morning, after a cold bath.

INSTRUCTIONS TO ASPIRANTS

I

Have strong determination and an iron will. Never think of returning home after taking to the Nivritti Marga. Look before you leap. Have courage, fixity of mind and a definite purpose in life. Be not wavering. Are you ready to give up all possessions including body and life? Then alone you can come to me. Then alone you can take to the Nivritti Marga and embrace Sannyasa. Think twice before you arrive at definite conclusions. This is not a rosy path as you may imagine. It is full of thorns. It is beset with countless difficulties. Be humble. Be patient and persevering. Never care for Siddhis or quick awakening of the Kundalini Sakti. I shall serve you. Be not troubled. Be not anxious; I am your servant always. Be noble-minded. Mere emotional bubbling will not help you much. Some young men have returned to their homes, as they were not able to face the difficulties in the spiritual path. Difficulties are, indeed, many in this path. A man of patience, perseverance and an iron will alone can tread this path. This path can make you a King of kings. This is a path which is very, very easy for a man of determination, patience, endurance, self-sacrifice, dispassion and a strong will.

Those who want to take to seclusion and Nivritti Marga should observe Mouna and non-mixing, and should discipline the Indriyas, mind and body, while living in the world. They

should train themselves to laborious hard life. They should be able to eat coarse food, sleep on the bare ground without pillows, walk barefooted and without any umbrella. Then, and then alone, they can bear the rigorous austerities of an ascetic's life. They should give up timidity and shyness in getting alms. Those who want to have an independent living should have an investment bringing a minimum of Rs. 15.00 every month. Times are altered now. It is difficult for Sannyasins to get Bhiksha nowadays. There is a cry for work everywhere. Even Sannyasins should keep money now for the very maintenance of Sannyasa itself. They must first have economical independence. Then alone they can get on smoothly with their spiritual Sadhana.

By continence, devotion to Guru and steady practice, success in Yoga comes after a long time. The aspirant should always be patient and persevering. Aspirants who take to Nivritti Marga generally become lazy after some time, as they do not know how to utilise their mental energy, as they do not keep any daily routine and as they do not follow the instructions of their Guru. They get Vairagya, but they have no experience in the spiritual line. They do not make any progress in the end. Intense, constant meditation is very essential for entering into Samadhi.

If the Yogic student who practises meditation is gloomy, depressed and weak, surely there is some error in his meditation. Meditation makes one strong, cheerful and healthy. If the aspirants themselves are gloomy, peevish and dull, how are they going to radiate joy, peace and strength to others? Master every step in Yoga. Do not take to any higher step before you completely master the lower step. This is the royal road to perfect meditation and Samadhi.

The student and teacher should live together as father and devoted son, or as husband and wife with extreme sincerity and devotion. The aspirant should have an eager, receptive attitude

to imbibe the teachings of the master. Then, and then alone, the aspirant will be spiritually benefited. Otherwise, there is not the least hope of any spiritual life and progress of the aspirant and the complete regeneration of his old Asuric nature.

It is a thousand pities that the present system of education in India is not wholly favourable for the spiritual growth of an aspirant. The minds of aspirants are saturated with materialistic poison. The students of the present day have not got any idea of the true relationship of a student and a Guru. It is not like the relationship of the student and his teacher or professor in the college. Aspirants do not possess unshakable faith in the Guru or the Srutis. They have half or wavering faith. That is the reason why they fail in attaining success in Yoga or Jnana. Spiritual relationship is wholly and entirely different. It entails complete dedication. It is very sacred. It is purely divine. Turn the pages of the Upanishads. In the days of yore, Brahmacharins used to approach their teachers with profound humility, sincerity and Bhava with sacred sticks (Samits) in thier hands.

Have you fully determined with an iron will to stick to the line of Sannyasa at any cost? Have you understood the glory of Sannyasa and seclusion? If your daughter, brother or mother comes and weeps, have you got the strength of mind to resist Moha? Can you cut off all connections with your relatives? Can you stop all correspondence? Don't hide anything. Be absolutely guileless, frank and candid like a child.

Vasishtha said to Rama: "Even though one may find a refuge in a Guru, it is only through his own energy and will that he can destroy all pains arising from association with diverse objects and kinsmen." (Story of Bali, *Yoga Vasishtha*)

Many foolishly think that one drop of water from the Kamandalu of a Sannyasin or a Yogi, or a small magic pill from their hands, will transmute them into holy divinities, awaken their Kundalini and put them in Samadhi within the twinkling of an eye. They themselves do not wish to do any kind of Sadhana.

They expect that the Guru should do everything for them. They want the "Master's Touch" or influence. Queer, indeed!

You can know the unknowable Brahman by purifying the mind, by serving the Guru, who is a Brahmanishtha (who is well-established in Brahman), by getting lessons from him and practising meditation. When the mind is concentrated on one thing, there will arise in it, through the action of the Guru another kind of knowledge not anticipated. Though initiation by an Acharya will not, by itself, enable a person to obtain Jnana, it will be the means to develop Jnana in him.

II

If you serve God with a fraction of the zeal with which you serve mammon or your wife and children, you will certainly realise God within a very short period. Even one moment of intense love for God, with burning Viraha, God-intoxication and keen longing, will suffice to bring you face to face with God

Works should be performed without attachment and without the feeling of doing them for one's own personal purity. Perform works merely for God's sake, abandoning even such attachment as "May God be pleased." You must be prepared to abandon the work at any time, however interesting the work may be and however much you may like the work. Whenever the inner voice of the soul commands you to give up the work, you must at once relinquish it. Attachment to any work will bind you. Understand well these subtle secrets of Karma Yoga and march boldly in the path.

Maya havocs through imagination of the mind. Woman is not beautiful, but the imagination is beautiful. Sugar is not sweet, but the imagination is sweet. Food is not palatable, but the imagination is palatable. Man is not weak, but the imagination is weak. Understand the nature of Maya and mind, and become wise. Curb this imagination of the mind by Vichara (right thinking) and rest in Brahman, wherein there is neither imagination nor Sankalpa (thought).

You show your anger towards your servants, inferiors and helpless weak persons only; but you do not show it towards your masters or employers, or superior or strong persons. Why? Because you practise some sort of self-restraint on account of fear towards them. Can you not practise self-restraint towards your servants also? If you attempt to see the Lord in the servant, you will not become angry towards him. Anger will bring about your destruction. Under the influence of anger only, you commit crimes, do wrong actions, insult fellow-beings and speak harsh words. Therefore, you should control anger by all means.

Develop patience, tolerance, mercy and love. Practise Vichara. Enquire, 'Who am I?' Serve others with Atma Bhava. Enquire within yourself, "What shall I gain by becoming angry? My whole energy is lost when I become angry. The Self is one. The Self is common in all beings. In hurting another, I hurt myself. There is nothing but my own Self. There is no anger in Atman. Atman is an embodiment of peace." This evil Vritti will die by itself.

Some people have curiosity for the spiritual line. They have no real thirst for liberation. They think that they will get certain powers or Siddhis if they do some Yogic practices. When they do not attain the powers, they lose patience, give up the practices, abandon the spiritual path and pooh-pooh the Yogins and Yoga. Mere curiosity will not help you to attain any spiritual progress. Curiosity-mongering is more abominable than mischief-mongering. Introspect. Analyse your thoughts and find out whether you have real spiritual hunger or mere curiosity-mongering. Transmute curiosity-mongering into real thirst for Salvation by constant Satsanga, study of good religious books, prayer, Japa and meditation.

Your mind will sometimes shudder when evil thoughts enter your mind. This is a sign of your spiritual progress. You are growing spiritually. You will be much tormented when you think of your evil actions committed in the past. This is also a

sign of your spiritual upheaval. You will not repeat now the same actions. Your mind will tremble, your body will quiver, whenever a wrong Samskara of evil action urges you to do the same act through the force of habit. Continue your meditation with full vigour and earnestness. All memories of evil actions, all evil thoughts, all evil promptings of Satan, will die by themselves. You will be established in perfect purity and peace.

Passion is lurking in you. You may ask me the reason: "Why one becomes frequently angry?" Anger is nothing but modification of passion. When passion is not gratified, it assumes the form of anger. The real cause of anger is ungratified passion. It expresses itself in the form of anger when you deal with the mistakes of your servants. This is an indirect cause or external stimulus for its expression. Raga-Dvesha currents are not thoroughly eradicated. They are only attenuated or thinned out to some extent. The Indriyas or senses are yet turbulent. They are subjugated to a small degree. They are not perfectly curbed, disciplined or subdued. There are still undercurrents of Vasanas and Trishnas. The outgoing tendency of the senses is not totally checked. You are not established in Pratyahara. The Vrittis are still powerful. There is no strong and sustained discrimination or dispassion. The aspiration for the Divine has not become intense. Rajas and Tamas are still havocking. There is only a small increase in the quantity of Sattva. Evil Vrittis are not thinned out. They are still powerful. Positive virtues have not been cultivated to a considerable degree. That is the reason why you have not attained perfect concentration. Purify the mind first. Concentration will come by itself.

Saguna Upasakas (those who meditate on the image of the Lord) should do Trataka first, with open eyes, till they can visualise a clear-cut and well-defined picture. Later on, they can visualise the picture with closed eyes. The picture must be very pleasing to the mind and the eyes. It should have a good agreeable background. When you have created a strong mental image of your Lord in the mind by continuous practice of meditation

on one form, you should not disturb the mental image by changing the picture. Stick to the same picture, and strengthen and feel the mental image through repeated practice of Trataka, visualisation and constant meditation on the form. Through force of habit, the same mental image will appear quite easily in your mind. Sometimes you may change your Mantra or formula when the mind is tired or wants variety, but do not change your mental image (Bhava).

The seeing of lights in meditation equal to so many suns is not a big achievement in the spiritual line. You will have to ignore it even if it manifests incidentally. You will have to identify yourself with the Light of lights that imparts light to this light. That is Truth.

Environments are not bad, but your mind is bad. Your mind is not disciplined properly. Wage a war with this terrible and horrible mind. Do not complain against bad environments, but complain first against your own mind. Train your mind first. If you practise concentration amidst unfavourable environments, you will grow stronger, you will develop your will-force quickly, and you will become a dynamic personality. See God in everything and transmute evil into good. This is real Yoga. This is the real work of a Yogi!

III

A sexual act shatters the nervous system. There is excessive loss of energy. In a wet dream, it may be the outflow of the prostatic juice only. Even if there is loss of the vital fluid, there is not much draining. The night discharge may not stimulate the sexual desire. But, a voluntary copulation, in the case of a sincere aspirant, is highly detrimental to his spiritual progress. The Samskara created by the act will be very deep; and it will intensify and strengthen the force of the previous Samskaras that are already imbedded in the subconscious mind, and will stimulate the sexual desire. It will be like pouring ghee in the fire that is getting slowly extinguished. The task of obliterating this new

Samskara will be an uphill work. You should completely give up copulation. The mind will try to delude you in a variety of ways by giving wrong counsels. Be on the alert. Do not hear its voice, but try to hear the voice of the conscience, or the voice of the soul, or the voice of discrimination.

Do not murmur when you encounter difficulties, troubles, diseases and sorrows. These are passing phases only. Be courageous. Be hopeful always. Face them with a smile. Endure them with patience. Meet them with great presence of mind. Mother Nature wishes to mould you, to strengthen you and to make you Her instrument—fit for Her unhampered play. Your body, your hands, your mind and your legs are Her instruments. Mother Nature wants you to develop the positive constructive qualities of courage, strong will, patience, endurance, mercy, love, compassion, goodwill, broad tolerance, kindness, etc. So you get these difficulties and sorrows. Start a new divine life. Have a changed angle of vision. Have a broader outlook on life. Expand. Evolve. Grow. Have a rich spiritual life.

Pain is a blessing in disguise. Pain is an eye-opener. Pain is your silent teacher. Pain will turn your mind towards God. Conquer your difficulties one by one. Stand adamant. Smile away your worries and sorrows. Root yourself in the Self within. Develop a balanced mind. Be cheerful always. Develop a new magnanimous spiritual personality. Smile and laugh. Rejoice in the Self within. Sing: *Anandoham* (I am Bliss).

Inhibit all surging emotions and impulses. Direct your energies in the appropriate channel towards your chosen ideal. Develop the power of self-control. Keep the instincts in harmony. Master your thoughts. Cultivate serenity of mind. Reserve your energy. Educate your will. Coordinate your innate tendencies. You will enjoy immense peace of mind. You will possess tremendous inner spiritual strength. You will have rapid spiritual progress.

Mere intelligence and knowledge of books will not suffice. That man who is sweet, who is kind, who is free from irritability, who is adaptable, who is humble, who knows the science of how to enter into the hearts of others, can be successful in all his attempts. He alone can be happy and peaceful.

Allow the waves of love to arise constantly in your heart. Feel the warmth of the divine embrace. Bask in the sunshine of divine love. Taste the bliss of the eternal life. Drink deep the nectar of divine love.

Develop a heart that will burst forth into tears of joy at the Name of the Lord.

The lane of love is extremely narrow, indeed. It cannot contain two. Where there is 'I', the Lord is not. Where there is the Lord, this 'I' ceases to be.

Surely, it is better to control the Karma-Indriyas even, than to indulge actually in sensual pleasures. Gradually, the thoughts will be purified if you persist in your Japa and meditation. Eventually, there will be direct control of mind also.

Householders who are treading the path of Truth and who are doing spiritual Sadhana should observe perfect celibacy. A sexual contact revives all bad ideas and gives them a new lease of life.

The fruit that is allowed to ripen on the tree itself will be very sweet. But, this takes a long time. That tree which grows slowly for a number of years will become very strong and be useful for various purposes. Even so, that aspirant who does rigorous Sadhana for a long time with patience will become a dynamic and perfect Yogi. Nowadays, students are very impatient. They want to become Yogins within two or three years by doing a little Pranayama, Sirshasana and some Japa.

Do not reduce your diet too much. It will produce weakness and thus interfere with your meditation. Concentrated deep meditation can come only after protracted and constant prac-

tice. You need not be discouraged. Be patient and persevering. You are bound to succeed.

Untiring service of humanity with Atma-Bhava, broad tolerance, profound humility, cosmic love, non-violence, truthfulness, spontaneous unrestrained generosity, perfect celibacy, unswerving faith, intense devotion to Guru, discrimination between the Real and the unreal, burning dispassion, strong yearning for liberation, and constant and intense meditation on the Self—these are the steps to the Shrine of Knowledge.

There is no objection in keeping Sri Krishna's picture before you when you do Gayatri Japa or Japa of 'Om.' Gayatri, 'Om' and Sri Krishna are one. *Ekam sat viprah bahudha vadanti*—Truth is one; sages call It by different names.

This world represents the tank; the lotus in the tank represents the Jivanmukta (liberated sage) who lives in the world in an unattached manner; the frogs, the men and aspirants who live near him; and men standing on the bank represent the people who come to the sage out of curiosity. Bee represents the true, earnest disciple who drinks the nectar of Immortality and is benefited by the contact with the Sat-Guru or the Jivanmukta.

The lotus spreads its fragrance equally to all. Even so, the sage disseminates the divine knowledge to all. Frogs do not know the fragrance of the lotus and the existence of honey, though they live near the lotus. Happy-go-lucky aspirants and people do not make use of him, though they live near him. They simply make noise like the frogs. A man on the bank simply looks at the lotus and satisfies his curiosity. Even so, out of curiosity, people run to a sage and look at him. It is only the thirsting bee that drinks the honey in the lotus and enjoys it to its heart's content. It is only the sincere, thirsting aspirants who drink the nectar of immortality from the Jivanmukta. It is only they who are really benefited.

A Jivanmukta is a great spiritual hero. He is an enlightened sage who has Knowledge of the Self. He is pre-eminent

amongst men. He is a conqueror of mind. He is absolutely free from desires, cravings, fear, delusion, pride, egoism, etc.

O Ram! You have got all materials within you for transmuting yourself into a sage. A little application and rigorous meditation will ignite the spiritual dynamo within. Exert. Struggle. Plod. Ignite. Realise.

O Radhakrishna! Speak the truth at all costs. See Radha in all women. Be humble as a blade of grass. Be kind. Be good. Do good. Sing always Krishna's Name. Let '*Om Namo Bhagavate Vasudevaya*' be always on your lips. May Sri Krishna protect you!

Jiva is identical with God or Brahman. The drop becomes the ocean when it mixes with the ocean. "I am Brahman": this is Advaita. "I am part of Brahman (God), like the spark and fire": this is Vishishtadvaita.

Selfishness is a negative virtue; it exists to glorify selflessness. Hatred is a negative virtue; it exists to glorify love. Pride is a negative virtue; it exists to glorify humility. Miserliness is a negative virtue; it exists to glorify generosity. Jealousy is a negative virtue; it exists to glorify magnanimity. Falsehood is a negative virtue; it exists to glorify truthfulness.

In this world of pairs of opposites, opinions always differ; but the hearts must be united. Types of mind are different. Modes of thinking are also different. Hence, the difference in opinion. Difference in opinion should not end in vituperation and boxing. Behold the unity amidst diversity and rest in peace.

Everybody in this world wants to shirk, in some way or the other, when he is asked to do some responsible work, with some excuse or the other, ingeniously constructed, marvellously devised, wonderfully shaped and intelligently presented. Anyhow the culprit is found out very easily by others, though he tries his level best in some clever manner to conceal it. His position is like that of the ostrich which tries to conceal its head underneath the sand and imagines that nobody can see it!

This world is a peculiar world. Mind also is very peculiar. Little disharmony and discord arises, time to time, even amongst very close friends. Sometimes misunderstandings add fuel to the fire. You will have to be very careful when you mix with different minds. You will have to develop adaptability and a magnanimous, understanding heart. You will have to correct yourself very carefully through the lessons you learn in the daily battle of life. May we all work in unison harmoniously in carrying out efficiently the grand plan.

IV

Suffering turns the mind towards God. Suffering infuses mercy in the heart and softens it. Suffering strengthens. Suffering produces dispassion. In the same way that you get the scent only by squeezing the leaves of a walnut or a verbena tree, you get the essence out of people only when they are suffering or in trouble. Therefore, suffering is a blessing in disguise. It is the only best thing in this world.

It is very difficult to please everybody, because the world is a mixture of three Gunas of good and evil. Let the world say whatever it likes. Let us not be moved or affected. Let us be as witnesses only. Let us work conscientiously. Let us be true to ourselves. Even Lord Siva, Sri Krishna and Sri Rama are criticised.

Irritability only becomes explosive fury or rage. It bursts suddenly into a violent fit of anger. Therefore, nip irritability in the bud. Be cautious and vigilant whenever irritability manifests in the mind-lake. Do not allow it to assume the form of a big wave of anger. Start vigorous mental Japa or prayer or silent repetition of 'OM SANTI'!

When you put milk over the fire, slight vapour appears on the surface after a few minutes. Some small bubbles also manifest. Then it begins to boil. The bottom layer comes to the surface; and the surface layer goes to the bottom. There is violent commotion now in the whole milk. There is foaming. Ebullition

occurs. If the heating is still continued, the whole milk comes out of the vessel and falls over the fire. Similarly, in the beginning, a slight thought of hatred, jealousy or lust appears in the mind-lake. It is just like a very small ripple. It is not markedly noticeable. One thought of hatred or lust joins with another thought of similar nature. Then some other thoughts and Samskaras crowd together, just as people of one party join together to fight with the people of another party. Ebullition of thought of hatred or lust takes place. The whole brain is hot now. The whole system also is rendered hot. There is bubbling of thoughts. Man becomes a victim of these evil thoughts. He has no control now. He can do anything now. He can commit any sort of base or heinous action. Watch the thoughts and nip them in the bud. Discriminate. If you are a student of the path of self-analysis and enquiry, do Vichara. If you are a devotee, do vigorous Japa and Hari-kirtan. Watch and pray.

ADVICE TO STUDENTS

Brahmacharins should do their Sandhyavandana daily at the proper time—morning, noon and evening. Sandhya is the point of junction of two periods of time. There is special manifestation of force or purity at Sandhyas. The student will derive immense benefit by doing Sandhya at this particular meeting point of two periods of time. Arghya, with repetition of Gayatri, should be given to the sun at the proper time. You will have wonderful health, vigour and vitality, and a pure sharp intellect. At the present moment, college students have entirely neglected their Sandhyas. Their minds have been charged with materialistic poison. They have become slayers of Atman. "Eat, drink and be merry, for tomorrow we die" has become their philosophy! Poor, self-deluded souls! How long will you continue in this state of affairs? Do not kill the soul within. Awake, arise and purify yourself. Do Sandhya. Understand and realise its potency and efficacy. Do some form of worship or other and realise the splendours of Atman. Regain your lost divinity.

Our college students have become creatures of vile imitation. They imitate the West in smoking, putting on pants, hats, boots, neckties, collars, cropping of hairs, applying scents to handkerchiefs, etc. But, they have not imbibed various other virtuous qualities, such as self-sacrifice, patriotism, spirit of service, punctuality, perseverance, tolerance, scholarly erudition, etc., that are the admirable characteristic features in the Westerners. The condition of some of the boys belonging to some aristocratic families is highly lamentable and hopeless. They get monthly season tickets for the cinema and spend their time in playing cards, leading a morbid unholy life when they are young. Religion and philosophy produce nausea and mental dyspepsia in them. They dislike religious-minded students. They are slaves to fashion and style. Some professors like students who are fashionable and who dress in European style, and treat with contempt those students who wear simple dress. They teach fashion to students instead of teaching sublime mottoes such as "PLAIN LIVING AND HIGH THINKING."

Trousers are not at all needed in a warm country like India. Adoption of some of these Western ways of dressing makes living costly and luxurious. You run into debts and find it difficult to make both ends meet. There are great disadvantages in wearing tight collars. They obstruct free circulation of blood in the brain and bring in headache. There is some purpose in the creation of long hair on the head. They protect you from sunstroke. Our college students have developed wrong Samskaras. Mr. Biharilal, an M.Sc. student, standing in a gay pose, with a cigarette in one hand and another hand in the pocket of his trousers, says: "I have no faith in Hindu religion and philosophy, in performing Sandhya, in the Vedas and in our old Rishis. What is there in throwing water against the sun and repeating some Mantras? It is all superstition and ignorance. My father is a foolish man. I believe in the theories of Ferguson and Lauder Brunton. They are quite rational. I am a rationalist. They appeal to my reason. They are sound and tenable." Our friend Bihari is

puffed up with egoistic intoxication. He is a young man with throbbing pulsation and rosy cheeks on account of juvenile enthusiasm. But he has no experience of the world. He is quite a raw recruit. He does not know how far his present qualification will befit him in the ensuing battle of life, although he sees his M.Sc. brothers rolling in the register of unemployment. He has no idea of the difficulties of his old father who spent all his money he realised by the sale of his property, for his education. He can earn Rs. 55.50 as an assistant chemist in a sugar factory, if at all he gets a footing there. Still, look at his egoism and false pride! He has not done anything for the realisation of his self and enjoyment of eternal peace.

If Prof. James Brown, scientist of the Harward University, or Prof. John Macpherson of Yale University writes a book on Hindu Sandhya, bringing some theory of vibration and electrons and magnetic force of 'Mantras', this will appeal to our Biharilal. He will at once purchase that book and begin to practise Sandhya. This is the present deplorable condition of our college boys. Those who live in the Pitri-Loka have psychic powers, such as clairvoyance, clairaudience, etc. They can hear the Mantras that are recited by their children. Radio waves travel seven times round the earth within a second. If this is true, the vibration of Mantras can reach the subtle ears of our ancestors in the Pitri-Loka in no time.

It is a great pity that the present system of education in India is not at all favourable for the spiritual growth of an aspirant. The minds of students are saturated with materialistic poison. Aspirants of the present day have not got any idea of the true relationship of a student and a Guru.

Mark the difference between the secular education in the universities and the spiritual teachings of seers! See how the Rishis start their bold philosophy in the opening pages of the Upanishads! The opening lines of the Aitareya Upanishad are: "All this was only one Atman (when darkness was rolling in

darkness)." Then again the Chhandogya Upanishad declares: "In the beginning, there was only Sat—One without a second." The opening lines of the Isavasya Upanishad are: "This world of names and forms is indwelt by the Lord. By renouncing names and forms, enjoy the Atmic Bliss. Do not covet the wealth of others."

My dear young men! Have you got such teachings in your college course? Half a line of a verse in the Upanishads will blow out your knowledge which you are so proud of. You can command a good position in society. You may be respected by people if you become a research scholar or a surgeon. But, this alone cannot give you real peace of mind. Still, you are sunk in the mire of ignorance and Mayaic Samsara. Still, your intellects are barren and stony. You are all spiritual bankrupts. That knowledge of the Self alone which dispels the fog of ignorance, that knowledge of Atman alone which burns all Karmas, Kleshas, Tāpas, passions, cravings, egoism, likes and dislikes, can give you supreme peace, unalloyed bliss and immortality.

Saunaka approached Rishi Angirasa and asked: "*Kasminnu bhagavo vijnate sarvam idam vijnatam bhavati*—What is it, O Bhagavan, by knowing which all this becomes known?" This is PARA VIDYA. This is KNOWLEDGE OF BRAHMAN which alone can give immortality. In Mundaka Upanishad, you will find: "*Brahma vidyayam sarva vidya pratishtha*—All sciences are found in the knowledge of Brahman."

Note how the Rishis have given instructions to their students when they had finished their course of study: "Speak the truth. Do your duty. Do not neglect the study of the Vedas. Do not swerve from truth. Do not swerve from duty. Do not neglect your welfare. Do not neglect your prosperity. Do not neglect the learning and teaching of the Vedas. Do not neglect the duties towards God and forefathers. May the mother be thy God (*Matri devo bhava*). May the father be thy God (*Pitri devo bhava*).

May the preceptor be thy God (*Acharya devo bhava*). May the guest be thy God (*Atithi devo bhava*). Do such actions as are blameless; not others. Those that are good works, they should be performed by thee; none else. Those Brahmins that are superior to us should be comforted by thee with seats, etc. Give with faith. Do not give without faith. Give with joy, with modesty, with reverence and kindness."

My dear college students, the hope and glory of India! Will you not open your eyes at least now? Do not be puffed up in your false learning. Develop faith in the Vedas and in the power of Mantras. Study the book 'Garland of Letters' or 'Varnamala' by Justice Woodroffe. You will know the efficacy of repetition of Mantras. Do Sandhya and Gayatri Japa daily. Do meditation daily. Take Sattvic food. Do not overload your stomach. Have a separate meditation room under lock and key. Above all, assimilate the Twenty Spiritual Instructions given in the appendix of this book. Follow them to the very letter.

Give up vile imitation. Get thorough overhauling of your wrong Samskaras that you have created through bad associations. Your brain needs thorough flushing. Study the Upanishads, Yoga-Vasishtha, Brahma Sutras and Sankara's 'Select Works.' Herein you find real solace and peace. Some Western philosophers have declared: "We are Christians by birth and faith. But we can find the peace which the mind wants, and the satisfaction the soul needs, only in the Upanishads of the seers of the East."

May the atheists, socialists, materialists and Bolshevists lift up their heads and open their eyes to realise the divinity within, and feel the divine presence by worship! May the attitude of divine worship dawn on us and help us to cross this ocean of Samsara! May we all practise worship of God wholeheartedly and shine in divine splendour!

CONSERVATION OF ENERGY

(SHUT THE SIX RAT-HOLES)

The conservation of energy in this body is of paramount importance. Generally, energy leaks through the six rat-holes in the body in the vast majority of persons. That is the reason why they are not able to become prodigies or intellectual giants of the world. Many do not know how to conserve energy and regulate it according to their needs. They do not know how to transmute one form of energy into another form. If you really want to achieve something grand and sublime that will give you spiritual good, you must know fully well the ways to conserve energy and utilise it for the spiritual pursuits and development of higher inner Yogic faculties.

The subject of conservation of energy concerns the college students, professors, doctors, lawyers, engineers and all businessmen and, in short, one and all. A husbandman or an agriculturist tries to save every drop of water and utilise it properly in his fields and gardens. An engineer tries to utilise the energy of a waterfall for various purposes and converts it into electricity. The energy of Sivasamudram waterfalls supplies electric lights to the whole of the Mysore State; and there is a big scheme to extend the field to the whole of India. When such is the case with physical energy, what to speak of the spiritual and mental energies that are dormant in man!

A Yogi or a Jnani does not allow even a very small amount of energy to be wasted in any useless direction. He utilises all conserved energy in Atma-Vichara and spiritual pursuits. Even Mr. Henry Ford knew this science well. That is the reason why he had become one of the richest men of this world. Even Sir J.C. Bose was fully aware of this art; and he was utilising this conserved energy in his laboratory, in inventions and discoveries.

Energy leaks from six rat-holes in the body. These are the important ones. There are many other minor holes. Shutting up of all these main holes will bring about the closing of the other holes. Just as the sub-overseer who is in charge of the canal irrigation department puts the shutters in the canal and turns the water into the lands of the landlords for agricultural purposes, so also, the Yogi or Jnani shuts out the apertures into which the physical and mental energies leak out and transmutes them into Ojas (spiritual energy) and spends the conserved energy in spiritual pursuits, meditation and exploring the higher regions of the mind and Atman.

The six important rat-holes are: the hole of the reproductory organ, the hole of the mouth, the four holes in the mind, viz., the hole through which the energy leaks from unnecessary worry, from unnecessary fear of an imaginary description, from excessive anger, and through thoughts—lustful and idle. Energy leaks through the mouth by idle thoughts, gossiping, censuring, scandal-mongering and all sorts of useless, worldly thoughts. Vain Pandits engage themselves in hot discussions to exhibit their pedantry. They do not gain anything. But, they waste their energy unnecessarily. Just as a greedy man is very careful in the accumulation of wealth and does not waste even a single pie and considers it as his very blood, so also, aspirants and those who want to rise up in the world as men, in the real sense of the word, should conserve even a minute quantity of energy and utilise it for good purposes. Energy is all money. People do not understand the value of energy. They waste it like anything. They squander it like a profligate son. They repent and weep in their old age. It is too late to gather honey in winter. They will never hear the words of elders and sages when they are full-blooded, when their cheeks are rosy, when their mustaches stand twisted with glue, and when their hearts throb with full energy. They become arrogant, self-willed, stubborn and hot-headed. You should never enter into unnecessary discussions. Discussions end in hostility. Energy is wasted. Too much

of laughter is another channel through which energy is wasted. A man who always bursts into laughter cannot influence people. Serenity, seriousness and magnanimity (Gambhirya) are necessary if you want to impress and influence people. Idle people, who sit in wayside and public inns, laugh like wild jungle people without rhyme or reason. The laughter of a spiritual man is of quite a different nature. It has a sense of awe and grandeur. It produces a thrill and joy in others. But, the laughter of these idlers is disgusting and heart-rending. Note the difference carefully! Try to be serious; laugh and smile occasionally. But do not attempt to put on the Sunday faces of a clergyman. Be quite natural. Meditation on Atman, development of virtuous qualities, practice of mercy, Ahimsa and truthfulness, will naturally manifest an air of grandeur and awe by itself. You need not assume or put on anything unnaturally. Hypocrisy (pretending to be something that you are really not) is the most dangerous and heinous crime. It is most detestable. A Jnani laughs and smiles through his eyes. It is only a foolish man that bursts into laughter. The smile and laughter through the eyes influence people tremendously. No energy leaks if you smile through the eyes. This may be a new thing for you. It belongs to a spiritual man. You will have to cultivate this wonderful quality.

Use measured words while talking. Do not talk much. Try to finish a conversation in five minutes. Understand a man rightly when he approaches you. Speak to him politely with respect and dispose him quickly; conserve energy. Do not indulge in long and unnecessary talks. Man is a social animal. He is prone to much talking. He is very garrulous. This talkative habit is ingrained in him. He is much troubled when he cannot get any company. He cannot go in for seclusion. The observance of Mouna is a capital punishment for him. Women are more garrulous than men. They always create some kind of unnecessary controversy in the house. The fight between mothers-in-law and daughters-in-law, between sisters-in-law and daughters-in-law, is well known to all. I need not dilate any further. The peace of

the house is disturbed through much talking. I always prescribe the practice of Mouna for one and all, as this helps in the preservation of energy, development of will and enjoyment of peace. Practise and feel. Then you will never leave it. It gives you great strength. All the members of the house should observe Mouna for two hours daily, and for six hours on Sundays, and for a full week during Christmas and summer holidays.

Almost all people are in the habit of shaking unnecessarily some part of the body even while they are sitting calmly. Prakriti wants movement. This is Her Svabhava. The man who is seated in a chair, reading a book, shakes his thighs and legs. They are moved unconsciously. This cannot be checked. It has become a strong habit. Energy leaks through this hole or channel in the body. It must be checked. Watch the different parts of the body and check them. Some people rock the body from side to side, or forwards or backwards. A Yogi will never do this. He will sit calm and serene; and no part of the body will move unnecessarily in any direction. He can remain as a perfect statue.

Sadhus have got a wandering habit; and energy is wasted there. They cannot practise any meditation. As soon as they reach a village, they will feel quite tired and begin to sleep. No Sadhana is possible. An aspirant in pure Nivritti Marga should stick to one place and practise concentration and meditation. Too much walking must be avoided. It exhausts any man. It renders him unfit for active work. Just as energy is wasted in loose talking, so also, energy is wasted in loose thinking. If this mental energy is conserved, by right thinking, by disciplining the mind, you will have at your disposal a tremendous store of energy and you can utilise it for various useful purposes. If this energy is conserved, you will feel that you are very powerful. You will feel no exertion even if you turn out a huge volume of work. You will feel that you are quite a different man. You will turn out mental and physical work with tremendous ease and rapidity. You will have tremendous concentration. Weakness and exertion will be unknown to you. You will have to watch your

thoughts by introspection and meditation very carefully daily in the morning. You must try to entertain good and sublime thoughts. You will have to divert the mental energy in new and useful channels. There will be some struggle in the beginning. After some practice, the mind will run quite smoothly into new grooves.

Another channel or hole through which energy is wasted is the unnecessary 'worrying' habit. A man knows pretty well that he will get money-order on the coming Thursday; and yet, he will worry himself and visit the post office four times daily and interrogate the postman several times. This is all worry. Man ought to know that everything is already fixed through Prarabdha. He knows that God gives food for the frog that remains hidden between the strata of rocks, and for the child in the womb. He will talk on this subject for hours together; and yet, he will worry for his food, clothing, etc. He has got very little faith. He has a worrying habit. Energy leaks tremendously in this channel. Too many desires bring worry. A businessman entangles himself by opening too many branches in different places. The worry increases by leaps and bounds. This is his own creation. Many people develop worry by falsely imagining that they are inferior to others. The idea of inferiority kills them and worries them very much. The idea of superiority also brings in troubles and worries. The ideas of superiority and inferiority are all mental creations. They are illusory. All differences are unreal. Never think that you are inferior to anybody. You begin to treat others with contempt when you think you are superior to them. Remove these two ideas from your mind. Burn them to the very root in the burial ground of your mind and enjoy everlasting peace and joy.

Now comes imaginary 'phobias' or fear of all sorts. Energy leaks in this direction. Man thinks: "I will develop pneumonia. I have got fever and cough now." He gets unnecessarily perturbed. A disease is intensified by thinking. An ordinary ailment becomes severe by entertaining unnecessary fear. Man is

afraid of criticisms. What is criticism, after all? It is mere sound. It is mere vibration in the ether or air. Why do you bother yourself much? If any man calls you a dog, why do you become furious? You do not develop four legs at once. Do you? You begin to fight with him. Your eyes become red. You retaliate him. You call him a donkey. He gets irritated. He fights with you. Both become deadly enemies now. If you do Vichara, it is all nothing. This is the way by which man creates trouble and misery. Give up all sorts of fear. Stand up like a lion. Assert: "I am the embodiment of courage. Nothing can affect me. I am invincible. I am Immortal Atman." Draw courage from within. There are many people who are so timid that they will not venture to come out alone at night. They are afraid to move about in Bazaars at night. Even when they see a cat at night, they tremble. What a shame! They are so timid that they do not like to get any lucrative appointment in other districts or states. They will rather rot on a salary of Rs. 20/- in their own native place than go out. They are embodiments of timidity and feminity. They are moustached women. There are some Sannyasins who repeat: "Sivoham, Sivoham." But, they shake with fear when they are put to a little test. They perspire. They quiver when there is any impending danger. They are Zenana Vedantins. Poor miserable specimens! I always say that a dacoit can become a good Vedantin if his energy is turned in the spiritual direction, because he is absolutely fearless, and has no Deha-Abhimana. This is the greatest qualification for an aspirant. All fears are imaginary. They have no real basis. When you begin to think seriously, all will melt away like snow before the sun. Think that a tiger or a lion has come in front of you and you will have to face it. Think that you are placed in front of a machine-gun and you will be blown up now. Draw courage now. Think of Atman. Think of the Slokas in the second chapter of the Gita that deal with the immortality of the Self. Think of the sublime Slokas of Avadhuta Gita that treat of Akshara-atman, again and again.

You will slowly become courageous, though not all at once. You will find that you are gaining courage.

Excessive sexual intercourse drains energy enormously. Young men do not realise the value of the vital fluid. They waste this dynamic energy by immoderate copulation. Their nerves are tickled much. They become intoxicated. What a serious blunder they commit! It is a crime which demands capital punishment. They are the slayers of Atman. When this energy is once wasted, it can never be recouped by any other means. It is the most powerful energy in the world. One sexual act completely shatters the brain and the nervous system. They foolishly imagine that they can recover the lost energy by taking milk, almonds and Makaradhvaja. This is a mistake. You must try your level best to preserve every drop, although you are a married man. Self-realisation is the goal. The idea of keeping up the line is Puranic and legendary. Srutis say: "The moment you get Vairagya, at once renounce the world." Sadasiva Brahman, one of the greatest Yogins of South India, left his wife as soon as he heard that she had attained puberty. Nothing affected him. No one can complain that he failed in his duty. The highest duty for you is Self-realisation. That man who has realised his Atman, purifies his line up to hundred and eight generations backward. It is the highest service you can render to your Pitris. Service to father with money, and shampooing his feet, are mere playthings of an ignorant child. This sort of physical service is simply puerile. My advocate friend of the Madras High Court, son of a big Shastri, M.R.R.Y. Aiyar, an orthodox Brahmin, will stand up now and speak in emphatic terms in rhetoric, high-flowing and bombastic style: "This Swamiji does not know anything of Manu Smriti or Yajnavalkya Smriti. My father knows everything. We should remain as householders till seventy-five, and then become Vanaprasthas; and at eighty, we should take Sannyasa." Mr. Aiyar is, after all, the son of an orthodox Shastri. He is a bookworm. He is a frog that lives in a small well. He has a very small heart. His circle of life is around

the six daughters and five sons. He will talk of high philosophy and will quote scriptures. But, his mind is full of Vasanas. His philosophy is in his kitchen only. As the vast majority of persons are not able to control passion, Rishis have kept the householder's Ashram. If a man, from his very birth, is spiritually inclined and his mind is full of Vairagya and strong discrimination, he cannot remain in the Garhasthya Ashram even for a second. He will take Sannyasa immediately, and spend his time in the forest in Sravana, Manana and Nididhyasana. He will get double promotion from a Naishthika Brahmachari to a Sannyasin.

The man who has controlled his seminal power and transmuted it into spiritual Ojas is the happiest and most powerful man on this earth. He can command the elements. He can command nature. He is proof against all temptations of this world. He can get success in any department of life. He has complete concentration.

Man wastes much energy by becoming angry very often for little things. The whole nervous system is irritated and shattered. If this anger is controlled by Brahmacharya, Kshama, love and Vichara, man can move the world. Anger manifests so suddenly that he finds it difficult to check it. The impulses are very powerful. He is swayed by his impulses. If a man is careful, if he preserves his Virya, if he develops Kshama, if he is always on the alert and if he watches his thoughts and actions, he can gain immense strength and can easily control anger. Anger is the greatest enemy of man on this earth. He who has controlled anger has already controlled his mind. Three-fourths of his Sadhana is now over.

I have given in the foregoing pages, a detailed description of all the sources through which energy leaks out and the practical and easy methods for conservation of energy. You will have to put these instructions into daily practice. You must conserve all energy and utilise it for higher spiritual achievements in life.

You must know how to regulate energy. Some people spend too much energy in the beginning in unimportant affairs, and just at the time when they are wanted to manifest their full powers and full energy, they feel quite exhausted. You should have foresight and deep thinking.

Understand fully the aim and purpose of life. Do not be carried away by temptations. Maya is powerful. Live in the company of Mahatmas. This is a strong fortress to protect you in your initial stages of growth. Develop your inner faculties, conserve your energy, and acquire knowledge of the Self. Atman is self-contained. You can get everything here. Develop virtues. Remember the basis and source. Have the ideal always before the mind. Realise the ideal. Rise above worldliness. Become a magnanimous soul. Wish eagerly and fervently to attain Self-realisation. Have a definite purpose and aim. Have faith, interest and perseverance. You are bound to succeed. May peace and joy abide with you for ever and ever!

IMPORTANCE OF MOUNA

Mouna means vow of silence. There are different kinds of Mouna. If you keep this physical body without any movement and if you sit calmly like a statue, it is called Kāshtha Mouna. If you keep the Indriyas quiet, it is Indriya Mouna. If you keep the Vag-Indriya quiet, it is Vangmouna. If you keep the mind absolutely quiet by stopping all the Vrittis, it is called Sushupti Mouna or Maha Mouna. This is the greatest of all Mounas. Brahman is called Maha-Mouni, because He is an embodiment of Silence. Sruti says: "*Ayam atma santo*—This Atman is Silence."

The organ of speech is a very great distractor of mind. Talkative people cannot enjoy peace of mind. Too much talking indicates that the man is Rajasic. Talking makes the mind outgoing. Mouna is practical death for a worldly man. It is a great blessing for an aspirant. Man finds it difficult to observe Mouna

in the beginning. A worldly man always wants company and talk. This is his nature.

Energy is wasted in idle talking and gossiping. Worldly people do not realise this. This energy must be conserved by Mouna and utilised for the purposes of divine contemplation. If you once observe Mouna for one or two months, then you will realise its advantages. Then you yourself will not leave the practice. If the Vag-Indriya is checked, the eyes and ears also can come easily under control.

Mouna develops will-power. Mouna checks the impulse of speech. It is a great help for the observance of truth and control of anger. Emotions are controlled and irritability vanishes. A Mouni will use measured words; and his speech is very impressive. In ordinary persons, there is not a bit of control of speech. They speak whatever they like, at random. They cannot put a check on the flow of speech. But, a Mouni first thinks whether his speech will wound the feelings of others, what sort of impression it will produce on the minds of others, and so on. He is very careful in his speech. He is very thoughtful and considerate. He weighs every word before it comes out of his mouth. A Mouni can stay for a long time in seclusion. But, a worldly and talkative man cannot stay even for a few hours in solitude. The advantages of Mouna are simply indescribable. Practise; feel the peace and enjoy the silence yourself.

Busy people should observe Mouna for at least one hour daily. If you can do it for two hours daily, it is all the better. On Sundays, observe Mouna for six hours or the whole day. People will not disturb you at that time. They will come to know that you observe Mouna at such and such hours. Your friends will not worry you. Your family-members also will not trouble you. Utilise the period of Mouna in Japa and meditation. You must observe Mouna at a time in the afternoon when you will expect many visitors. You must observe Mouna at some particular hours in the afternoon, besides the hours of silence that you

have during your morning meditation. If you regard the time that you spend in the morning meditation as the hour of silence, you can take sleep also as Mouna. If you want to do Anushthana for forty days, keep complete Mouna during the forty days. You will have wonderful peace. Do the Anushthana on the banks of Ganga at Rishikesh, or at Jhusi, Prayag. Ladies of the house are very talkative. They always create some kind of noise in the house. Mothers-in-law and daughters-in-law cannot keep quiet even for a second. Some kind of smoke or friction will be coming out of the house. Therefore, women also should observe Mouna.

Five things are indispensably requisite if you want to practise rigorous meditation and attain Samadhi (Self-realisation) quickly. They are: Mouna, light diet or a diet of milk and fruits, solitude with charming scenery, personal contact with a teacher, and a cool place.

Vag-Indriya is a strong weapon of Maya to delude the Jivas and distract the mind. Quarrels, disputes, etc., occur through the play or mischief of this turbulent Indriya. If you control this Indriya, you have already controlled half the mind.

The Vag-Indriya is very mischievous, troublesome, turbulent and impetuous. It must be steadily and gradually controlled. When you begin to check it, it will try to rebound on you. You must be bold and courageous.

Do not allow anything to come out from the mind through the Vag-Indriya (organ of speech). Observe Mouna. This will help you. Now you have shut out a big source of disturbance. You will now rest in peace. Meditate on God or Brahman in right earnest.

The subjugation of the Vag-Indriya or the control of speech is Karana Mouna. The complete cessation of one's physical actions is Kāshtha Mouna. In Vangmouna and Kāshtha Mouna, the mental modifications are not destroyed. In Kāshtha Mouna, you should not nod your head. You should not show

any signs. You should not write anything on a paper or slate to express your ideas.

Vangmouna is only a help in the attainment of Maha Mouna wherein the mind rests in Sat-Chit-Ananda Brahman and all thoughts are completely annihilated. Mouna conserves energy, develops will-power and controls the impulses of speech. It is a help to the practice of truthfulness and to control anger.

The Brahmic bliss, without beginning and without the differentiated pains, whether enjoyed by one with direct cognition of such a bliss or not, is Sushupti Mouna in Jivanmuktas. The expurgation from the mind of all doubts, after realising firmly the illusory character of this world with all its Gunas, is Sushupti Mouna. The settled conclusion that the universe is no other than the all-full Brahman is Sushupti Mouna. Equality of vision over all, and quiescence of mind with the idea that what are Sat-Asat or Asat-Sat are no other than the eternal Chidakasa, is Sushupti Mouna.

Even Brahmavadins should practise Vangmouna in the beginning of their Sadhana. They should not be puffed up with false egoism and pride: "I am a Vedantin. There is no necessity for Vangmouna." This Vangmouna is a great help in the beginning, even for a Vedantin. You can begin with Vangmouna if your environments will not permit Kāshtha Mouna.

If you wish to observe Mouna, you should keep yourself perfectly occupied in Japa, meditation and Mantra-writing. You should not mix with others. You should not come out of your room frequently. The energy of speech should be sublimated into spiritual energy and utilised for meditation. Then only you will enjoy serenity, calmness, peace and inner spiritual strength.

You should feel that you would derive much benefit from observing Mouna and experience much peace, inner strength and joy. Then only you will take pleasure in observing Mouna.

Then only you will not attempt to speak a word even. Forced Mouna, simply to imitate or from compulsion, will make you restless and gloomy.

During Mouna, you can well introspect and practise self-analysis. You can watch the thoughts. You can understand the ways of the mind and its workings. You can notice how the mind runs from one object to another in a moment's time. You will derive immense benefit from the practice of Mouna. Real Mouna is silence of the mind. Physical Mouna will eventually lead to the silence of the mind.

Mouna develops will-force, checks the force of Sankalpa, curbs the impulse of speech and gives peace of mind. You will get the power of endurance. You will not tell lies. You will have control over speech.

The study of Sanskrit makes some persons very talkative and forces them to enter into unnecessary discussions with others to show their scholarly erudition. Pedantry (vain display of learning) is a special attribute of some Sanskrit scholars. How much energy is wasted in such loose talks! How much benefit can one derive if he conserves the energy and utilises it in divine contemplation! He can move heaven and earth.

When one is ailing, observance of Mouna will give great peace of mind. It will check mental irritability also. Energy is wasted in idle talking. Mouna conserves the energy and you can turn out more mental and physical work. You can do a lot of meditation. It has a marvellous soothing influence on the brain and nerves. By the practice of Mouna, the energy of speech is slowly transmuted or sublimated into Ojas-Sakti (spiritual energy).

Observe Mouna for your own spiritual growth and not for making the public understand that you are a great Yogi. Always scrutinise your motives in doing any action.

Observe Mouna while taking food. Live alone. Do not mix with others. Do not make gestures and signs and *hu-hu-hu*

sounds. This *hu-hu-hu* is tantamount to talking. This is worse than talking. There is more wastage of energy in uttering *hu-hu-hu*.

If circumstances prevent you from observing Mouna, strictly avoid long talk, big talk, tall talk, all unnecessary talk, all sorts of vain debates and discussions, etc., and withdraw yourself from society, as much as possible.

If the place is not suitable for observing Mouna, go to a solitary place where your friends will not visit you.

It is better you observe Mouna for some time in seclusion and try to evolve. After perfection, you can work wonders in a short space of time.

If you want to do Anushthana for forty days, keep complete Mouna during these forty days. You will have wonderful peace and spiritual progress. Do the Anushthana on the banks of Ganga at Rishikesh, Haridwar, Prayag, etc. Whenever you want to observe Anushthana, go to a solitary place.

Long Mouna—and Kāshtha Mouna for a long period—is not necessary. Mouna for a protracted period in an unregenerated and undeveloped aspirant does harm. Keep Mouna for a month, and then break, and then continue. Do not keep Mouna for a long period. Mouna for a few days or a month will be of immense help to the aspirant in the control of the organ of speech and the mind. Immense energy can be conserved. You will feel also immense peace.

You can observe Mouna for a long time; but if you find it difficult, and if you do not utilise the time in Japa and meditation, break it at once. Try to become a man of measured words. This itself is Mouna. To talk profusely for six months and to observe Mouna for the rest of the year is of no avail.

The practice of Mouna should be gradual; or you will not be able to observe, all on a sudden, Mouna for ten or fifteen days. Those who are in the habit of observing Mouna daily for two or three hours, or twenty-four hours on holidays, will be

able to observe Mouna for a week or fifteen days. You should clearly understand the value of Mouna. Observe Mouna for two hours daily. Gradually increase it to six hours, twenty-four hours, two days, one week, and so on.

When the energy of speech is not controlled and utilised properly in spiritual pursuits, viz., Japa and meditation, when it is not perfectly sublimated, it runs riot and manifests or bursts out in the form of *hu-hu-hu* sounds, showing various sorts of gestures, and producing various sounds. There is more loss of energy by exhibiting of these gestures, etc., than by ordinary talking.

During the period of Mouna you should not show any gestures and various other sorts of movements of the hand, and should not utter *hu-hu-hu*. This is worse than talking. If anything is absolutely necessary, you can write on a piece of paper. You should try to avoid such slips also.

Take milk without sugar during the period of Mouna, and Dal and vegetable without salt. This is discipline of the tongue. Milk does not need the addition of sugar. There is milk-sugar already in the milk. It is only through the force of habit that one adds sugar to satisfy the palate. Natural milk, without sugar, has got its own sweet intrinsic taste. If the tongue is controlled, all other senses can easily be controlled. The tongue is the most mischievous sense. Control of tongue is really control of the mind. Every Vasana that is conquered will develop the will-power and give you strength to conquer another Vasana easily.

During the period of Mouna in seclusion, try to lead the life of a Sannyasin (mental Sannyasa). If you say, "I am only a householder. I have not yet become a Sannyasin," these thoughts will give a long lease of life to the mind to have its own ways. There is no half-measure in the spiritual path, no leniency for the mind at least for a few days. All weaknesses will die dur-

ing the period of rigorous Tapas. You will grow rapidly. Mouna cannot be checked without rigorous discipline.

During the period of Mouna in a solitary place, you should not read newspapers. Reading newspapers will bring in revival of worldly Samskaras and will disturb your peace of mind. Though you live in the Himalayas, you will be in the plains throughout the day. You will not be much benefited by observing Mouna. Your meditation will be seriously disturbed.

During Mouna, you should not write too many slips, or write on a slate, or write on the forearm with your finger, to express your thoughts to your neighbours. You should not laugh. These are all breaks in Mouna. These are all worse than talking.

Reduce your wants. You should previously arrange with those who attend on you for your menu or regimen of diet, and the time at which the food should be served. You should not frequently make changes in diet, and should not always think of the different items of diet. You should yourself attend to the cleaning of your room and other daily ordinary duties, such as, drawing water, cleaning the clothes, lanterns, etc. Do not bother much about your shaving, polishing the shoes, and washing of the linen by washerman. All these will interfere with the continuity of divine thoughts. Do not think much of body, bread and beard. Think more of God or Atman.

The mind will be ever waiting to hurl the aspirant down to the deep abyss of ignorance whenever it gets an opportunity. Therefore, be very careful and vigilant.

May you attain Peace through silence! May you enter into the stupendous ocean of Silence through Mouna! May you become a Maha-Mouni or a Jivanmukta through Mouna! May the Lord grant you strength to observe the vow of silence without any break! *Om Santih*!

IMPORTANCE OF KEEPING A SPIRITUAL DIARY

The keeping up of daily spiritual diary is an indispensable requisite and of paramount importance. Those who are already in the habit of keeping it know its incalculable advantages. A diary is really a whip for goading the mind towards righteousness and God. The diary is your teacher and guide. Those who desire to grow spiritually in morality and spirituality, and those who wish to evolve rapidly, must keep a day-to-day record of their actions.

Mahatma Gandhi always advised the students to keep daily diary. All his students had got one. I am always very keen on this point. My students keep five different kinds of notebooks. They write the Mahamantra, "*Hare Rama Hare Rama, Rama Rama Hare Hare; Hare Krishna Hare Krishna, Krishna Krishna Hare Hare*," in a notebook for one hour daily. There is a great deal of concentration in writing a Mantra in a notebook. It forms Japa also at the same time. They keep a daily record of their actions. They keep a notebook for synonyms. Whenever they come across difficult words, they write down in the notebook those words with their synonyms. They at once refer to the dictionary. This gives a fund of knowledge. They will have a rich vocabulary of words. They can have a good command of language. Every week, they go through their notebooks very carefully. They keep another notebook wherein they take down important points of what they read daily. They note down, in another notebook, my practical instructions which I give them casually. This develops their Manana Sakti (the power of reflection). He who regulates his life on the above lines is sure to become a great man in a short time. There is no doubt of this. Do it practically and see how you grow.

All great men of the world keep diaries. The life of Benjamin Franklin is known to you all. He kept daily diary. He noted down the number of untruths and wrong actions for which

he was responsible during the course of the day. In course of time, he became a perfect man. He had perfect control over his mind.

You will have to record in your diary the time you get up from bed and the time you retire to bed, the hours of sleep, study of religious books, the number of Malas of Japa, how many hours you meditate daily, the nature of mistakes you committed and any self-punishment in the form of fasting or increase in the number of Malas, how many lies you have uttered in the course of the day, how many times you became angry, how long the anger lasted, how many hours you spent in selfless service, how many times passion troubled you, how long it lasted and the methods you adopted in checking it, the number of Pranayamas daily, how long you practised Asanas, how many hours you wasted in useless company and talk, etc. I have shown an elaborate diary at the end of this book. You can also add how many hours you observe Mouna daily. Did you keep vigil on Sivaratri, Sri Krishna Janmashtami or on any other day? How many days did you fast? How many times you failed in the control of evil habits? Please send a copy of the diary to me every month. Just keep a diary for six months and then watch the results.

A big thief is hiding himself in your brain. He has snatched away your Atmic pearl. He is giving you immense worries and troubles. He is deluding you. The thief is your mind. You must not be lenient towards him. You must crush him. You must kill him ruthlessly. There is no other sword sharper than this diary to kill him. It checks his happy-go-lucky ways and destroys him eventually. All your daily mistakes will be corrected. A good time will come when you will be entirely free from anger, untruth, lust, etc. You will become a perfect man.

Your father and mother gave you this body. They gave you food and clothing. But, this diary is superior to your parents. It shows the way to freedom and eternal bliss. It is your Guru. It is

your eye-opener. It gives you solace, satisfaction and peace of mind. Turn the pages of your diary carefully once a week. If you can record your actions every hour, your growth will be very rapid. Happy is the man who keeps daily diary, because he is very near to God. He has a strong will and is free from defects and mistakes.

By keeping up daily diary, you can, then and there, rectify your mistakes. You can do more Sadhana and evolve quickly. There is no other best friend and faithful teacher or Guru than your diary. It will teach you the value of time. At the end of every month, calculate the total number of hours you have spent in Japa, study of religious books, Pranayama, Asanas, sleep, etc. Then you will be able to know how much time you are spending for religious purposes. You have got every chance to increase the period of Japa, meditation, etc., gradually. If you maintain a daily diary properly, without any fault in any one of the items, you will not like to waste a single minute unnecessarily. Then alone you will understand the value of time and how it slips away.

In maintaining a diary, you should not insert any lie anywhere. You are keeping it only for your own benefit. It is the diary of the religious aspirant who is treading the path of truth to realise Truth. Accept your faults openly and endeavour to rectify yourself in future. You should not neglect to record everything in your diary. It is better you compare the progress of your work of the present week with that of the previous one. If you are not able to do so every week, you must, at any cost, compare it once a month. Then you will be able to make various adjustments in different items, increase the period of Japa and meditation, and decrease the time of sleep. Blessed is he who keeps daily diary and compares the work of this week with that of the last, for he will realise God quickly!

Do not be ashamed to record your lapses, vices and failures. This is intended for your own progress only. Do not waste

your precious hours. It is enough that you have wasted so many years in idle gossiping. Enough of the troubles you had all these days in satisfying your senses. Do not say, "From tomorrow I will be regular." That 'tomorrow' will never come. Be sincere and start doing Sadhana from this moment. If you are really sincere, God is ever ready to help you and give you a push in your uphill march.

Company of worldly-minded people is useless. Find out your evil habits and eradicate them. Thou art the best judge in this direction. Try to minimise the time spent in useless company. To avoid it altogether, remaining in the world, is rather an impossibility. Cut short the conversation. Be on the alert. Be sparing in your speech.

Do everything as Isvararpana. Duty for duty's sake, work for work's sake, should be your ideal. By and by, when you grow purer and purer, you will understand the spirit of Nishkama Karma. When the mind is saturated with selfishness and desires, it is very difficult to understand the true import of Nishkama Karma Yoga.

Night vigil is to keep waking the whole night, as at the time of Sivaratri and Janmashtami. This will lead to conquest of sleep and reduction of sleep. Smoking, tea, betel, coffee, tobacco, sleeping in the daytime, novel-reading, cinema-going, using obscene words, too much talking, gambling, playing cards, drinking, reading newspapers, scandal-mongering, backbiting, drug habit such as cocaine, opium, etc., are all the most important constituents of evil habits.

Service of sick and suffering persons, service to society or country, in any form, with Atma Bhava or Narayana Bhava, will constitute Nishkama Karma Yoga in the broad sense of the term.

Prepare a diary as shown in the appendix every month, and verify whether you are really progressing. If you want quick spiritual attainments, you should not neglect to record every-

thing in your diary. It needs rigorous Sadhana to change your worldly nature. Apart from these questions, you must also note the following in their respective columns:

1. The names of the Asanas.
2. The kind of meditation.
3. What books do you keep for Svadhyaya?
4. What is your special diet?
5. Do you keep a Japa Mala?
6. Have you a separate meditation room?
7. How do you keep the meditation room?
8. Do you read the Gita with meaning?

Though annoyance is a mild form of anger, you need not put it down in the diary. It is a ripple of agitation in the mind-lake. You need not enter bragging and exaggeration also. But, you should keep a keen watch over these Vrittis also and try to avoid them entirely. Actual lies, and severe anger or fits of rage, or fury, or wrath, should be shown in the diary.

THE SPIRITUAL DIARY

1. How many hours did you sleep?

Sleep is nature's tonic for healthy living. The more sound sleep one has, the more healthy he would be. Hours of sleep depend on your physical and mental capacity for resisting fatigue. Without sufficiency of sleep, you will have no efficiency. The amount of sleep required varies with the age, temperament and nature of work. According to an old adage, there should be six hours of sleep for a man, seven for a woman and eight for a fool. As age advances, people require less sleep. Ten hours' sleep is necessary for a child. For old men above sixty years, six hours of sleep may be sufficient. Adults who work hard may sleep for eight hours. Medical men and psychologists are paying more attention to the importance of sleep.

Sleep for six hours is quite sufficient for the average individual. Go to bed at 10 p.m., and get up at 4 a.m. The old adage

is: "Early to bed and early to rise makes a man healthy, wealthy and wise." Napoleon Bonaparte believed in only four hours of sleep. Too much of sleep makes a man dull and lethargic. What is required is quality of sleep. Even if you have a sound dreamless sleep for one or two hours, you will be perfectly refreshed. There is no use of rolling in the bed for hours together. Too much sleep causes premature decay and weakness in brain power.

2. When did you get up from bed?

Half of your life is wasted in sleep. Those spiritual aspirants who want to do rigorous Sadhana should reduce the sleep gradually. They can get real rest from meditation. For three months, reduce the sleep by half an hour. Go to bed at 10 p.m., and get up at 5 a.m. During the next three months, go to bed at 11 p.m., and get up at 4 a.m. Five hours will amply suffice. You should not sleep in the daytime. In course of time, you should become a Gudakesa (conqueror of sleep) like Arjuna and Lakshmana, and rest in that all-blissful, sleepless sleep—the Nirvikalpa Samadhi of Yogins.

You must get up at 4 a.m., and practise Japa and meditation. Early morning (4 a.m. to 6 a.m.) is called Brahmamuhurta. This is quite favourable for meditation. The meditative state of mind will come by itself, without exertion, at this period. The mind is like a blank sheet of paper. It can be moulded quite easily in any way you like. Spiritual thoughts will be indelibly impressed on the mind. The mind is quite refreshed now and you can rigorously apply it to Japa and meditation. Meditation for half an hour in the Brahmamuhurta is tantamount to meditation for four hours at other periods. Therefore, do not snore at this holy period. Utilise it for divine contemplation, prayer, Japa and remembrance of God. It is an irreparable loss if you sleep at this period.

3. How many Malas of Japa?

Japa is the repetition of any Mantra or Name of the Lord. In this Kali Yuga (Iron Age), when the physique of the vast majority of persons is not good, rigid Hatha Yogic practice is very difficult. Japa is an easy way to God-realisation. Tukaram of Deo (a Maharashtra saint), Dhruva, Prahlada, Valmiki Rishi, Ramakrishna Paramahamsa—all had attained Salvation by uttering the Name of God.

The Japa of a Mantra can bring the practitioner realisation of his highest goal even though he may have no knowledge of the meaning of the Mantra. It will take a little more time. There is indescribable power or Achintya Sakti in the Name of God or Mantra. If you repeat the Mantra with concentration on its meaning, you will attain God-consciousness quickly.

You must have a rosary (Japa Mala) always in your pocket or neck, and underneath your pillow at night when you go to sleep. It will remind you of God when you forget Him owing to the force of Maya or Avidya (ignorance). At night, when you get up to have micturition, the Mala will remind you to roll it once or twice. A Mala is a strong weapon, as it were, to annihilate the mind. It is a powerful whip to goad the mind towards God or Brahman. Rudraksha or Tulasi Mala of 108 beads can be used.

Repeat the Mantra verbally for some time, in a whisper for some time, and mentally for some time. The mind wants variety. It gets disgusted with any monotonous practice. The mental repetition is very powerful. It is termed Manasic Japa. The verbal repetition is called Vaikhari Japa. Repetition in a whisper or humming is termed Upamsu Japa. Even mechanical repetition of Japa without any Bhava has a great purifying effect on the heart and mind. The feeling will come later when the process of mental purification goes on.

Every man is unconsciously repeating the "Soham" Mantra 21,600 times daily, within 24 hours. You should repeat your

Ishta Mantra at least 21,600 times daily to correspond to the 21,600 natural (Soham) breaths that every living being takes in and exhales. Then the efficacy of the Mantra is great.

You must increase the number of Japa from 200 to 500 Malas (each Mala contains 108 beads). Just as you are very keen on taking your food twice daily, tea in the morning and cocoa in the evening, you must evince extreme keenness in doing Japa also four times—morning, noon, evening and night. Death may come at any moment. Prepare yourself to meet it with a smile, uttering Sri Ram, Sri Ram and merging in Ram—in Eternal Bliss, in Infinite Glory, Ananda and Self-knowledge. You can do Japa even in the bathroom; but, do it mentally. Women can do Japa even during their monthly periods. There are no restrictions in Japa for those who do Japa with Nishkama Bhava, for the attainment of Moksha. Restrictions come only when people repeat the Mantra with Sakama Bhava to get fruits, such as wealth, son, Svarga, etc.

4. How long in Kirtan?

There is no Rasayana more efficacious than Sankirtana for softening the sin-hardened hearts of atheists, sceptics, non-believers, scoffers and Sankirtana-dyspeptics. Sankirtana is singing God's Name with Bhava and Prema or divine feeling. Sankirtana can move mountains. Sankirtana helps man to step into a realm where reason cannot penetrate. Nothing is impossible for it. It was Sankirtana of Mira that converted a snake into a garland of flowers, poison into nectar, and a bed of nails into a bed of roses. It was Sankirtana of Prahlada that turned fire into ice.

Sankirtana breaks the three knots of ignorance. It purifies the Nadis and the Pranamaya Kosa and awakens the sleeping Kundalini easily, and eventually brings in divine ecstatic mood which is known as Bhava Samadhi. It produces one-pointedness of mind, purifies the Chitta, destroys the Vasanas, Trishnas, Kamanas, Sankalpas, and all sorts of whims, fancies

and wild imaginations. It destroys the three Doshas (faults), viz., Mala, Vikshepa and Avarana—impurities, tossing of the mind and the veil of ignorance. It annihilates the three kinds of fever (Tāpas) viz., Adhyatmic, Adhibhautic and Adhidaivic. Sankirtana purifies the surging, evil emotions and fills the mind with sublime, soul elevating and higher emotions. It destroys the mind and brings about that blessed state of thoughtlessness.

Repetition of God's Name enables the devotee to feel the divine presence, the divine glory and the divine consciousness within himself and also everywhere. How powerful is God's Name! When one sings His Name and hears His sound, he is unconsciously raised to sublime spiritual heights. He loses his body-consciousness. He is immersed in joy and drinks deep the divine nectar of Immortality. Sankirtana brings Darsana of God or attainment of divine consciousness easily in this Kali Yuga.

5. How many Pranayamas?

Pranayama is control of breath. It is said to be the union of Prana and Apana. By practising Pranayama, the united Prana-Apana passes through the Sushumna Nadi. Pranayama occupies a very important place in the Hindu religion. Prana is related to mind; and through the mind, to will; and through will, to the individual soul; and through this, to the Supreme Soul. If you know how to control the little waves of Prana working through the mind, then the secret of subjugating the Prana will be known to you. By controlling the act of breathing, you can efficiently control all different nerve-currents that are running through the body. You can easily and quickly control and develop body, mind and soul through the control of Prana. He who has conquered and controlled this very essence, Prana, has subjugated his body and mind.

Sit on Padmasana or Siddhasana. Close the right nostril with the right thumb. Draw in the air very slowly through the left nostril. This is Puraka (inhalation). Then close the left nostril also with the little and ring fingers of the right hand, and re-

tain the breath as long as you can comfortably keep it. This is Kumbhaka. Then remove the right thumb and exhale through the right nostril very slowly. This is Rechaka. Again draw in the air through the right nostril. Retain it as long as you can do so with comfort and ease; then exhale through the left nostril. This is one Pranayama. Begin with five Pranayamas, and slowly increase the number to twenty. Feel that all the Daivee Sampat (divine qualities) such as mercy, love, forgiveness, peace, joy, etc., are entering into your system along with Puraka, and then all Asuric Sampat (devilish qualities), such as, lust, anger, greed, etc., are being thrown out along with Rechaka. For some days, in the beginning of the practice, do only Puraka and Rechaka. You can combine Kumbhaka after a month's regular practice. This Pranayama purifies the Nadis, removes all diseases, steadies the mind in concentration and meditation, improves digestion and helps you to attain Brahmacharya.

6. How long did you perform Asanas?

Asanas and Pranayama are helpful exercises for the aspirants in Yoga. The practice of Asanas and Pranayama regulates the action of heart, lungs and brain. It promotes digestion and circulation of blood. It removes all sorts of diseases. Steady regular practice will enable one to possess a high standard of health, vigour and vitality.

Asana is the third Anga of Ashtanga Yoga. Padmasana and Siddhasana are intended for doing Japa and meditation. Do not often change the Asana. Stick to one and gradually increase the period to even three hours. Sirshasana, Sarvangasana and other exercises are intended for maintaining good health. They remove various diseases. These Asanas will awaken the Kundalini Sakti. Perform the Asanas when the stomach is empty or light. Early mornings and evenings are good for the practice of the Asanas. Practise the Asanas in a ventilated room or on the sandy beds of rivers, in open air spaces or on the seaside. During the practice, repeat your Ishta or Guru Mantra.

Generally, persons after forty years of age will find it difficult to sit in Padmasana continuously for three hours. The bones and muscles have become rigid and stiff. Elderly persons, when they get tired after an hour, can lean against a wall and stretch their legs. A corner of a room should be selected for this purpose. They can get support from the sides of the two walls. This is the most comfortable posture. When they meditate in this posture, sleep supervenes. This is the trouble. They must be on the alert. Young people should practise Padma or Siddhasana for meditative purposes and various other Asanas that are intended for keeping up Brahmacharya and good health.

7. How long did you meditate on one Asana?

Sit on Padmasana or Sukhasana in your meditation room. Early morning between 4 and 6 a.m. is the best period for contemplation and Japa. You can have another sitting in the night also. Take your seat before the picture of your Ishta Devata. Look at the picture steadily for a few minutes. Repeat some Stotras mentally. Then close your eyes and visualise the picture. Repeat the Ishta Mantra mentally. Sit for meditation for half an hour in the beginning, and try to increase the period to three hours, by gradual daily practice. When you sit on your Asana for meditation, do not shake the body. Try to keep one current of thought of God.

Close your eyes and concentrate gently on the Trikuti (the space between the eyebrows), the lotus of the heart, the tip of the nose or the crown of the head.

Make no violent effort to control the mind; but rather allow the mind to run along for a while and exhaust its efforts. It will take advantage of the opportunity and will jump around like an unchained monkey at first, until it gradually slows down and looks to you for orders. It may take some time to tame the mind but, each time you try, it will come round to you in a short time.

8. Were you regular in your meditation?

Never miss a day of meditation. Be regular and systematic in meditation. Regularity is of paramount importance. The meditative state will come by itself at the appointed time. Take Sattvic food. Fruits and milk will help mental focussing. When the mind is tired, do not concentrate and meditate. Give it a little rest. Regular meditation opens up the avenues of intuitional knowledge, makes the mind calm and steady, induces an ecstatic feeling, and brings the Yogic student in contact with the source of the Supreme Purusha. If there are doubts, they are all cleared by themselves. You will then march on the path of Dhyana Yoga steadily. You will yourself feel the way to place your footsteps in the next rung of the spiritual ladder. A mysterious inner voice will guide you.

9. How many Gita Slokas did you read or get by heart?

Study of scriptures is Kriya Yoga or Niyama. It purifies the heart and fills the mind with sublime and elevating thoughts. The Gita is a unique book for Svadhyaya. It contains the essence of all the Yogas and the cream of all the Vedas. You can devote half an hour to three hours for this purpose according to the time at your disposal.

The Gita is a book that prescribes rules of conduct for right living and right thinking for men and women of the world. It shows the correct and direct way to the supreme abode of Immortality and Eternal Bliss. It is a book that aims at moulding the lives of young men and women. It prescribes, definite, positive, efficacious, potent methods, to control the mind, restrain the Prana (life-breath) and subdue the revolting and turbulent senses, to eradicate vicious qualities, cultivate the Daivi Sampat (divine virtuous attributes), attain ethical perfection, develop devotion, attain freedom in action, purify the mind and achieve Moksha (Salvation) while discharging the duties of life in the world.

Therefore the Gita must be studied thoroughly by one and all. It is your friend and benefactor. It is your father, mother, protector and Guru. May that Gita guide you!

10. How long were you in the company of the wise?

Satsanga is a safe boat to take the aspirant to the other shore of fearlessness, the shore which is beyond darkness. Sri Sankaracharya says: "*Satsangatve nissangatvam, nissangatve nirmohatvam, nirmohatve nischalatattvam, nischalatattve jivanmuktih*—By keeping the company of great Mahatmas, one becomes dispassionate. He gets Vairagya. He does not like the company of worldly men. Then he develops the state of Nirmohatva. He becomes free from infatuation or delusion. Then his mind becomes steady and one-pointed and rests on the Svarupa or Essence. Then he attains Liberation or Freedom."

The glory and power of Satsanga (association with the wise, saints, Yogins, Sannyasins and Mahatmas) is described in detail in the Bhagavata, the Ramayana and other holy scriptures. Even a moment's company is quite sufficient to overhaul the old vicious Samskaras of the people. Service of Mahatmas purifies the mind of passionate men rapidly. Satsanga elevates the mind to magnanimous heights. Study of books written by realised persons will also tantamount to Satsanga.

11. How many hours did you observe Mouna?

Observe Mouna always for your own spiritual growth, and not for making the public understand that you are a great Yogi. Always scrutinise your motives in doing any action.

Mouna means vow of silence. Energy is wasted in idle talking and gossiping. Mouna develops will-power. Mouna checks the impulse of speech. It is a great help for the observance of truth and control of anger. Emotions are controlled and irritability vanishes. Observe Mouna at least one or two hours a day. During Mouna, sublime thoughts should be replaced for worldly thoughts, and Japa should be done.

On Sundays, observe Mouna at least for six hours or the whole day. People also will not disturb you at that time when they come to know you are regularly observing Mouna. Your family-members also will not worry you. Utilise this time of Mouna in Japa and meditation. You must observe Mouna at any convenient time in the morning or evening besides the hours of silence that you have during your morning meditation. If circumstances prevent you from observing Mouna, strictly avoid long talk, big talk, tall talk, all unnecessary talk, all sorts of vain debates and discussions, etc., and withdraw yourself from society as much as possible.

12. How long were you in disinterested selfless service?

The practice of Nishkama Karma Yoga destroys sins and impurities of the mind and causes Chitta-suddhi (purity of Antahkarana). Knowledge of the Self dawns on a pure mind. Knowledge of the Self is the only direct means to freedom. Nishkama Karma Yoga is selfless service unto humanity. The important point is to serve the humanity without any attachment or egoism. The central teaching of the Gita is non-attachment to work. Sri Krishna says: "Work, work incessantly. Your duty is to work, but not to expect the fruits thereof." Do vigorous service for some time. You will grasp the spirit of Nishkama Karma.

He who does selfless service without expectation of fruits of any kind becomes a powerful Yogi. A Karma Yogi knows the secret of work. He does not allow any energy to be unnecessarily fritted away. He conserves and regulates energy. He knows the science of self-restraint. He utilises the energy for good purposes that can bring maximum good to a great number of people. This is "skill in action" which the Gita speaks of in Chapter-II. He develops a strong will and strong character. One should have patience. Then only he will realise immense benefits.

13. How much did you give in charity?

When you walk along the road or street, keep always some loose coins in your pocket and distribute them to the poor. Be liberal. Feel that you are enjoying in all the bodies. Your heart will expand. You will begin to realise unity or oneness. You will be more generous. Do regular charity of one tenth of your income. Performance of the virtuous actions is the beginning of spiritual life.

14. How many Mantras did you write?

Maintain a Mantra notebook. Write your Ishta Mantra, Guru Mantra or Mahamantra for half an hour in this book. You should preferably do this item of Sadhana just before the commencement of household duties. You should observe Mouna or silence while writing the Mantras. There should be perfect calmness and quietude. You should concentrate on the writing alone. In Mantra writing, the eyes, the hands and the mind, are all engaged. There is no restriction of language. If this practice is continued with sincerity, the aspirant gets concentration easily and much internal peace and happiness.

Write the Mantra in ink only. On Sundays and holidays, write for one hour. In a common place, collect your friends also to write the Mantras. This is Likhita Japa. You can develop wonderful power of concentration. Prescribe this to all your family-members. Incalculable spiritual benefits are derived from Likhita Japa. Even Westerners have taken to the writing of Likhita Japa.

15. How long did you practise physical exercises?

Physical culture (the development of the body) is as much important as the development of mind, will or memory. If the body is not kept strong and healthy, vigorous and active, no culture will be possible. All cultures depend upon a sound body. *Mens sana in corpore sano* is a wise saying which means a sound mind in a sound body. The body is the temple of God. It

should be always kept scrupulously clean by daily bath and good scrubbing with a towel to open the pores of the skin, which might have been clogged by sweat and sebum or fatty exudations.

There are different kinds of physical culture. You will, of course, select one according to your taste, temperament and capacity. A man of delicate and poor health should take to long brisk walks both times, morning and evening. You should always make it a point to walk alone. Then you can feel the presence of the Almighty everywhere and can be in perfect tune or harmony with nature. Morning walks are very pleasant.

You can practise Suryanamaskara also daily. It is highly beneficial for one and all irrespective of age and sex. It is a happy combination of some Asanas, Pranayama and prostrations to God Surya (Sun-god). Those who suffer from eye-diseases will find a good remedy here. Diseases of the liver, stomach, intestines and kidneys are infallibly cured. The votaries of Suryanamaskara are daily increasing, and this system is becoming more and more popular. Swimming, running, tennis, gymnastics, Dand, Baithaks, etc., are other forms of exercises which can be happily combined.

16. How many lies did you tell and with what self-punishment?

Srutis emphatically declare: "*Satyam vada*—Speak the truth; *Satyameva jayate na-anritam*—Truth alone triumphs, but not falsehood." A truthful man is absolutely free from worries and anxieties. He has a calm mind. He is respected by all. If you observe speaking the truth for twelve years, you will have Vak-Siddhi. Then whatever you speak will come to pass. Speak the truth. Truth is knowledge. Truth is bliss. Truth guides you in all your actions. Write in bold types the words "SPEAK TRUTH" on cardboards and fix them in different places in your house. This will remind you when you tell a lie. You will check yourself at once. Punish yourself by fasting if you tell a lie; and re-

cord the lies in the diary. Gradually the number of lies will decrease, and you will become a truthful man.

17. How many times, and how long, of anger and with what self-punishment?

Anger is an enemy of peace. It is a modification of lust. When desire is not gratified, a man becomes angry. He loses his memory and understanding. Control anger by the practice of Kshama, love and killing of egoism, Vichara or enquiry, and meditation. Drink a little water when you become angry. It will cool the brain and calm the excited nerves. Repeat 'OM SANTI' several times. If you find it extremely difficult to control anger, leave the place immediately and take a walk for half an hour. Pray to God. Do Japa. Meditate. Meditation gives immense strength to destroy anger and all other obstacles.

18. How many hours did you spend in useless company?

The so-called friends are real enemies. You cannot find even a single unselfish friend in this universe. Be careful. Friends come to have idle talks with you and they waste your time. They want to pull you down and make you also worldly. Do not be carried away by the flowery speech of such friends. Cut off connection ruthlessly. Live alone at all times. Trust in that Immortal Friend who dwells in your heart. He will give you whatever you want. If you cannot have positive Satsanga of Mahatmas, have negative Satsanga with books written by realised sages, saints and Bhagavatas.

19. How many times did you fail in Brahmacharya?

Brahmacharya is freedom from sexual thoughts and desires. It is control of Indriyas in thought, word and deed. It is both for men and women. Bhishma, Hanuman, Lakshmana, Mira Bai, Sulabha and Gargi were all Brahmacharins. Sankara says: "Brahmacharya or spotless chastity is the best of all penances. Such a celibate is God, indeed!"

Through Brahmacharya, get over the miseries of mundane life and attain health, strength, peace of mind, endurance, bravery, retentive memory, abundant energy, power to face difficulties in the daily battle of life and immortality. One who has perfect control over sexual energy attains powers unobtainable by any other means.

No spiritual progress is possible without the practice of celibacy. Virya is a dynamic force. It should be converted into Ojas Sakti. Those who are very eager to have God-realisation should observe unbroken celibacy strictly. Observe the vow of Brahmacharya strictly.

20. How long did you spend in study of religious books?

Be regular in the study of religious books, the Ramayana, the Bhagavata, Yoga Vasishtha and other good books for Svadhyaya. If you reflect on the ideas of the Gita and fix the mind on these ideas, this itself is a form of lower Samadhi. Svadhyaya is an auxiliary for concentration. Svadhyaya will check mind-wandering also.

Get by heart the Slokas of Isa Upanishad. This is for your Svadhyaya. This is a wonderful Upanishad. Repeat the Slokas during meditation also.

21. How many times did you fail in the control of evil habits and with what self-punishment?

There are some who are unconscious of their bad habits, and many who recognise them as bad. If they recognise them to be bad, then the correction is very simple. Alcohol is a strong devil; if it once enters the system of man, it never leaves him till he becomes a confirmed drunkard. Then comes smoking. Another evil habit is betel-chewing. Drinking of strong tea and coffee often develops a bad habit. Novel-reading, visiting the cinemas, sleeping in the daytime, using slang terms, abuses, etc., are some of the evil habits. First realise that you have got an evil habit and intensely desire that you should give it up at any cost. Then your success has already come. Giving up of any bad

habit at once is better. Use your subconscious mind for its eradication, and establish new healthy habits and develop your will. There is nothing impossible under the sun.

22. How long did you concentrate on your Ishta Devata (Saguna or Nirguna Dhyana)?

Concentration can be done only if you are free from all distractions. Concentrate on anything that appeals to you as good, or anything which the mind likes best. The mind should be trained to concentrate on gross subjects in the beginning, and later on, you can successfully concentrate on subtle subjects and abstract ideas. Regularity in the practice is of paramount importance.

When you meditate on Lord Hari in the beginning, keep His picture in front of you. Look at it with a steady gaze without winking the eyelids. See His feet first, then the yellow silken robe, then the ornaments around His neck, then His armlets, bracelets and then His conch, disc, mace and lotus. Then come back again to the feet. Now start again the same process. Do this again and again for half an hour. When you feel tired, look steadily on the face only. Follow this routine for three months. Then close your eyes and mentally visualise the picture, and rotate the mind on the different parts as you did before.

Gross Forms: Concentrate on a black dot on the wall, candle flame, a bright star, moon, on the picture of OM, Lord Siva, Rama, Krishna, Devi, or your Ishta Devata, in front of you with open eyes.

Subtle Forms: Sit before the picture of your Ishtha Devata and close your eyes. Keep a mental picture of your Ishta Devata at the space between the two eyebrows, or heart (Anahata Chakra); concentrate on Muladhara, Anahata, Ajna or any other internal Chakra; concentrate on the divine qualities such as love, mercy or any other abstract idea—Sat-Chit-Ananda, purity, perfection, peace, etc.

23. What virtues are you developing?

Develop that virtue in which you are hopelessly lacking. Courage, mercy, universal love, nobility, Kshama, contentment, frankness and honesty, must be developed one by one. Take up one virtue every month and meditate on that virtue regularly. You will manifest that virtue in your character. If you develop one important virtue, all other virtues will cling to you. If you have humility and courage, all other virtues will come of their own accord. You should spend daily some time, say half an hour, for development of virtues.

If you are established in Brahmacharya or truthfulness, all other virtues will cling to you by themselves. Take up one of these four virtues—humility, courage, Brahmacharya and truthfulness—for development.

24. What evil quality are you trying to eradicate?

The development of virtuous qualities will itself remove the negative qualities. But, it is better to make a positive attempt also in the eradication of evil qualities. Then the progress will be rapid. It is double attack on the enemy. If you remove lust or anger or egoism, all other evil qualities will disappear by themselves. All evil qualities are the attendants of egoism. All vices originate from anger. If these are destroyed, all sorts of vices will vanish. Therefore, concentrate your attention on killing egoism or anger.

25. Which Indriya is troubling you most?

Ears, eyes, tongue, nose and skin are the five Jnana Indriyas or organs of knowledge. The Sanskrit names are Srotram, Chakshu, Jihva, Ghrana and Tvak. Vak (organ of speech), Pani (hands), Padam (feet), Upastha (genitals), and Payu or Guda (anus) are the five Karma Indriyas (organs of action).

That man who has not disciplined his Indriyas becomes a slave to these organs. He cannot reach his destination. A beauti-

ful analogy or description comes in the Katha Upanishad. The body is compared to a chariot. Jivatma is the Lord seated in this car or chariot. Intellect is the driver. Mind is the rein. The Indriyas are the horses. The five Vishayas (Sabda, Sparsa, Rupa, Rasa and Gandha) are the five kinds of pasture for their feasting. That intellect or that man of intelligence who keeps these boisterous horses under proper control reaches the Goal or domain of eternal bliss. The careless man is swept away by the turbulent horses (the Indriyas), falls down, and breaks his legs.

The practice of Pratyahara consists in the withdrawing of the senses from the particular objects of senses. Then the Indriyas get involved in the mind. When one is fully established in Pratyahara, Parama Vasya (supreme control) of the Indriyas comes in. In the practice of Pratyahara, the mind has to be checked, although the practice concerns the Indriyas only. When the eyes run towards objects of beauty, withdraw them and fix them at the lotus-feet of Sri Krishna. When the ears run to hear worldly sounds and music, train them to hear "Narayana, Narayana." You will have to check the mind itself in the case of other three Indriyas (nose, tongue and skin). You must give up scents, sugar, salt, chillies, tasty things and soft beds.

Discipline of the Indriyas is a very important point. If the Indriyas are turbulent, you cannot have concentration. Watch every Indriya carefully and curb it by suitable methods such as fasting, Mouna, Trataka, celibacy, renunciation of articles, Dama and Pratyahara. Curbing of Indriyas means curbing of mind. They cannot do independent work without the direct help of the mind. Celibacy checks the genitals. Mouna will control the organ of speech; Trataka controls the eyes. Sufficient practice for a long time is necessary. Then the Indriyas are starved to death and they become emaciated and thin.

26. How many days did you observe fast and Vigil?

Keeping wide awake throughout the night is called vigil. You will derive incalculable benefits if you practise vigil on Vaikuntha Ekadasi, Sivaratri, Gokulashtami (the Birthday of Sri Krishna) days. Complete fasting helps to control sleep. Control of sleep by taking recourse to tea is not desirable. You will not gain spiritual strength as you depend upon an extraneous drug. During fasting, avoid company. Live alone. Utilise your time in Yogic Sadhana. After a fast, do not take any heavy food. Milk or some fruit-juice is beneficial.

Fast, or live on milk and fruits only, on Ekadasi. Know the importance of Mitahara. In the Gita, you will find: "Verily, Yoga is not for him who eats too much, nor for him who eats too little. It is not for him, O Arjuna, who sleeps too much, nor for him who keeps vigil too long. But, for the man who is temperate in his food and recreation, who is restrained in all his actions, and who has regulated his sleep and vigils, Yoga puts an end to all sorrows."

27. When did you go to bed?

Digestion takes place slowly at night. Consequently, you should take a light meal at night. Strong coffee or tea should not be taken at night. Sleep on the left side. This allows the Surya Nadi (Pingala) to flow. Food will be digested properly if the solar Nadi flows at night. Wear loose clothing. Do not cover yourself with heavy blankets or clothing.

Relax the mind and body when you go to sleep. Repeat some prayers, or sublime Slokas of the Gita or the Upanishads, before you go to bed. Roll the beads for ten minutes and meditate on the form of the Lord and His divine attributes. Do not build castles in the air. Give up scheming and planning. If you have ill-feeling against anyone, forget it. Have pleasant thoughts. Go to bed at 10 p.m. Be regular in going to sleep.

TIME IS MOST PRECIOUS

There are people who waste days and nights in idle talk, in playing cards and chess. There are people who waste weeks in drinking and chit-chatting. There are people who waste months in the company of sisters of evil repute and in gambling. There are people who waste years and years in wandering, idle gossiping, attending cinemas, smoking, chewing betels and various other licentious deeds.

What a great pity! Man has come here with a definite purpose. Life is not meant for eating, drinking, dressing and procreating. There is something grand and sublime behind. There is an eternal life of bliss beyond. Every second must be well utilised for the achievement of this goal of life. Time is, indeed, most precious. It can never come back. It is rolling on with a tremendous speed. When the bells ring, remember you are approaching death. When the clock strikes, bear in mind that one hour is cut off from the span of your life. You must tremble with fear and say: "Death is drawing near. I am wasting my time. When shall I realise the goal of life? When shall I have Darsana of my Ishta Devata, Sri Krishna? When shall I meet Him? When shall I be free from this wheel of Samsara?"

Half of your life is spent in sleep. A great portion goes away in sickness. Some portion is spent in eating, drinking and talking. You are enveloped in ignorance and play in childhood. You are caught up in the net of women in adolescence. In old age, you pine under anxiety and the burden of family affairs. When will you, my dear friends, find time in doing virtuous deeds and worship of God? Be serious. Think and reflect now.

A doctor speaks on the telephone and ascends the staircase to take his breakfast, and is found dead on the staircase itself on account of cardiac failure. A princess drives a car along with her husband and loses her life on the way through some accident. A Zamindar comes outside to sit on the chair for getting good breeze at night; a cobra bites him and he passes away. Such is

the uncertainty or evanescent nature of life here, and yet, man foolishly wastes his time.

Mr. Rockefeller and Mr. Austin know the value of time. They get millions of pounds as interest every day. A second is most precious for them. In an hour, they earn a lot. Time is all money. Just as worldly people who are engaged in business are very careful about their time, so also, spiritual aspirants are careful about their time and they use it in contemplation of God. They will not speak even a single word unnecessarily. They want to spend every second in the service of God. That is the reason why they observe Mouna, and hide themselves in the Himalayan caves. If you take care of the seconds, the hours will take care of themselves.

When I delivered lectures, I always used to sing some songs in the beginning, to bring home to the minds of the hearers the value of time. I reproduce them here:

"Life is short, time is fleeting, obstacles are many,
Cut the knot of Avidya and drink the Nirvanic bliss;
Life is short, time is fleeting,
the world is full of miseries,
Apply yourself diligently to Yogic Sadhana;
The world is a Mela for two days,
This life is a bubble for two seconds;
You came alone, you will go alone,
no one will follow thee;
You came naked, you will go naked,
no one will follow thee;
Do Bhajan, do Kirtan, for, this alone will follow thee."

"What have you learnt, tell me frankly, from the
Bihar and Quetta earthquakes?
Have you got now real Vairagya?
Do you practise Japa and Kirtan?
Can you expect real Santi if you waste your time

in cards and cinemas?
When your throat is choked at the time of death,
who will help you for your salvation?"

* * *

People have risen to greatness and prominence by utilising every second profitably. Keep daily diary. Reduce your sleep. Give up all idle talk. Enough, enough! Observe Mouna. Understand the value of time. Draw up daily routine and stick to it tenaciously. Grow. Evolve. Expand. Get success in life. Realise God. Shut yourself in a room. Reflect. Meditate. Unfold the hidden spiritual consciousness. You have realised the end and aim of life!

DISCIPLINE OF INDRIYAS

The practice of Dama (self-restraint) and Pratyahara (abstraction of the Indriyas from the objects) are of very great help in the control of Indriyas. Fasting, Sattvic diet, eschewing of salt, sugar, chillies, tamarind, onions, garlic, meat, etc., control the tongue. Celibacy checks the genitals. Mouna will control the organ of speech.

When you walk in the streets, do not look here and there like a monkey. Look at your toes and walk straight. Practise Trataka when you are at home. Always fix the eyes at one point. This will also control the eyes. Do not visit talkies, dancing parties, or any place where there is vulgar music or frolic. Sleep on a coarse mat. Give up soft beds. Do not use flowers and scents. Watch every Indriya very carefully and put a check then and there. He who has disciplined his Indriyas has a strong will and peace of mind. He can concentrate thoroughly. He has immense inner strength. He will have success in life and also in the path of spirituality. No higher Sadhana is possible without the discipline of Indriyas.

You will find in the Kathopanishad that the self-existent Brahman created the senses with the outgoing tendencies and so

man beholds the external universe and not the internal Self; but some wise people with strong determination, who are desirous of immortality, attain the Pratyagatma by turning the eyes inwards. By turning the eyes inwards, the mind begins to do introspection. Soon Antarmukha Vritti develops.

You will find in the Gita:

"When a man withdraws his senses from their objects on every side, as a tortoise does its limbs, then is his wisdom firmly set.

"The objects of senses fall away from the embodied soul when it ceases to feed on them, but the taste for them is left behind. Even the taste falls away when the Supreme is seen.

"Though a man may ever strive, O Arjuna, and be ever so wise, his senses will rebel and carry off his mind by force.

"When his mind runs after the roving senses, it carries off with it the understanding, as a gale carries away a ship upon the waters." (*Gita, Chapter II—58, 59, 60 & 67*)

One should be careful of reaction. If the aspirant is not careful, if his Vairagya wanes, and if he is not regular in his Sadhana, reaction sets in and the senses become more turbulent. Control becomes very difficult. The aspirant falls down hopelessly.

Vairagya and Tyaga help in the practice of Pratyahara. If one succeeds in Pratyahara, concentration comes by itself. Generally, people jump to the practice of concentration without practising Pratyahara in the beginning. That is the reason why they fail in concentration. Pratyahara is very important. The Indriyas are starved to death by the practice of Pratyahara. They become emaciated and thin. Even if they come in close contact with the sensual objects, they cannot be excited. They are like serpents whose teeth have been extracted. They cannot do any harm. Sufficient practice for a long time is necessary. One should be very patient. Discrimination gives a helpful hand in the practice of Pratyahara.

That man who is established in Pratyahara can do concentration in any place, in any congested city. The moment he sits for meditation, his senses are withdrawn. He will not be disturbed by external sounds. Pratyahara is a trying discipline. One should have immense patience. Pratyahara develops will-power and mental strength.

In Vedanta, there is the practice of Dama. This corresponds to Pratyahara. Dama means restraint of Indriyas. Whatever a Raja Yogi does in the practice of Pratyahara, a Vedanti also does in the beginning. By the practice of Dama, he gets Samadhana (one-pointedness of mind).

Raja Janaka tested Sukadeva whether he had good practice of Pratyahara. He gave him a cup of milk, full to the very brim, in his hand, and asked him to go round his palace three times without spilling even a drop. He arranged for music and dance parties on the way just to distract the attention of Sukadeva. But Sukadeva succeeded as he was well established in Pratyahara.

Practise Mouna, physical Brahmacharya, Ahimsa, etc., and you will be gradually established in Pratyahara.

BENEFIT OF SATSANGA

Let me repeat here the words of Sri Krishna to Uddhava: "I am not attracted so much by the practices of Yoga, by the study of Sankhya, by the recitation of the Vedas, by the performance of penances, by renunciation, by acts of sacrifices, charity and public utility, by alms, by fasts, worship of Devas and recitation of sacred Mantras, by visiting sacred places of pilgrimage, and by the rules of restraint and religious observances, as by the company of the good." Here, the Lord, even after revealing His own mystery to Uddhava, concludes by saying that the company of the good (Satsanga) is the highest means of approaching God. Therefore, Satsanga is one of the secrets of Sadhana or practice by which an aspirant may reach God.

POWER OF SATSANGA

The glory and power of Satsanga (association with the wise, saints, Yogins, Sannyasins and Mahatmas) is described in detail in the Bhagavata, the Ramayana and other holy scriptures of the Hindus. Even a moment's company is quite sufficient to overhaul the old vicious Samskaras of worldly-minded people. The magnetic aura, the spiritual vibration, and the powerful currents of developed adepts produce a tremendous influence on the minds of worldlings. Service of Mahatmas purifies the minds of passionate men rapidly. Satsanga elevates the mind to magnanimous heights. Just as a single matchstick burns huge bundles of cotton in a few seconds, so also, the company of saints burns all thoughts and Samskaras of passion within a short time. That is the reason why Bhagavan Sankaracharya has spoken very highly about the power of Satsanga in his books. If you cannot get good Satsanga in your own place, you can visit places like Varanasi, Nasik, Prayag and Rishikesh, whenever you get holidays. Study of books written by realised persons will also tantamount to Satsanga. Rogues Jagai and Madhai, dacoit Ratnakara, were all transformed into saints by Satsanga. Satsanga is a fire to destroy passion. There is no doubt of this. The only potent specific for inducing burning Vairagya and burning desire for Liberation is Satsanga and Satsanga alone.

The association with a holy sage is quite enough to instil in a soul wisdom and love. Vidya originates in those whose faults have been washed away by the mighty forces of Satsanga, which has independent power of destroying all faults and originating Vidya.

Those who hear the life-giving words of good men have their hearts, that are tainted with evil, purified. They ultimately reach the lotus-feet of the Lord. This shows that the words of good men have the power of purifying the soul and carrying it to the feet of the Master.

O Raghunatha! This state is not to be obtained through austerity, through Pujas, through feeding the poor, housing the homeless, through the study of the Vedas and the worship of the Devas of water, fire or the sun, but through anointing the body with the dust of the feet of the holy ones, the Mahatmas. From the express injunctions for worshipping the great souls, it follows that Satsanga also is an auxiliary to Mukti.

GLORY OF SATSANGA

"Love of God is obtained principally and undoubtedly by the grace of the great ones, or in other words, from the touch of divine compassion" (*Narada Bhakti Sutras*: *38*).

"Companionship of the great ones is again difficult of attainment. It is hardly possible to assign how and when men may be taken into the society of the great. But once obtained, association with the great ones is infallible in its operation" (*Narada Bhakti Sutras*: *39*).

"Companionship of the great ones is gained by the grace of God alone" (*Narada Bhakti Sutras*: *40*). This is because there is no distinction between Him and His men.

SATSANGA AT HOME

In the evening, four or five people can assemble together in a temple or a quiet room, and can study for one or two hours either the Gita or the Upanishads or the Ramayana or the Yoga Vasishtha or the Bhagavata. This also will form a kind of Satsanga. Slowly your mind will be purified. You will get real taste in the spiritual path. Women also should follow this method.

NEGATIVE SATSANGA

If you cannot get Satsanga of living Mahatmas, you can take recourse to the study of books written by great souls. This will constitute negative Satsanga. If you study Vivekachudamani, you are really having the Satsanga of

Sankaracharya for the time being. If you read Yoga Vasishtha, you are really having Satsanga with Sage Vasishtha.

Life is very complex in these days. The struggle for existence is very keen. Men find no time to study philosophical and religious books. For easy assimilation and ready absorption, I have given a compressed sugar-coated Yoga tablet, or philosophical and spiritual pill, for you all in the form of gramophone records. Hear the songs just before going to bed and in the early morning—Brahmamuhurta. You will enjoy Supreme Peace and Highest Bliss. This will be a sort of Svadhyaya (study of religious books) and meditation. You will slowly lead a divine life. You will be free from horrible dreams. Your mind will be filled with Sattva. You will develop balance of mind, inner spiritual strength and strong will, gradually. There will be an inner urge to lead a spiritual life. This is constant Satsanga for you even in the busy world of noise, strife and turmoil. You need not run hither and thither in search of Yogins. You will save much money. Live in the spirit of these teachings and attain Moksha or emancipation in this very birth.

SATSANGA AND VISION OF GOD

First comes keeping company of the righteous and good men and serving them. By such company and service, there dawns the knowledge of the essential nature of one's own self and of the Divine or Supreme Self. Then comes Vairagya, or a total disgust for everything of this world and of the next, with a yearning for the Lord. This is Bhakti. When Bhakti becomes strong, the man becomes the beloved of the Lord; and because of such dearness to Him, he is chosen by Him. Then comes the direct vision of the Lord.

Vivekananda attended the Satsanga of Ramakrishna Paramahamsa. Jnanadeva had the Satsanga of Nivrittinath. Gorakhnath attended the Satsanga of Matsyendranath. The practice of feeling His presence in everything, of seeing God in every face and in every object is, in itself, a grand, sublime

Satsanga. Hail, hail to Mahatmas who hold Satsanga and to sincere devotees who attend them!

Very often, devotion is kindled by association and talk with devotees (Bhaktas). As flame is enkindled by flame, so heart catches fire from heart. Says Sri Krishna: "The wise adore Me in rapt devotion, with their minds wholly in Me, with their life absorbed in Me. Enlightening each other, ever conversing about Me, they are satisfied and delighted."

In the East, students are always advised to seek the company of holy men and listen to their conversation, thus fanning into flame a little spark of love and earnestness. Only a strong soul can keep itself glowing in isolation; and the beginner will do well to take the opportunity that comes in his way to strengthen his own aspirations by communion with others who share them.

A WORD TO MODERN EDUCATED LADIES AND GENTLEMEN

The minds of the modern educated ladies and gentlemen are filled with materialistic poison. There is not an iota of spirituality in their hearts. They have no idea of the potency and efficacy of Satsanga. They have wrong Samskaras. Their brains and minds need thorough overhauling and flushing, if they really wish to have eternal bliss and everlasting peace. They should resort to constant Satsanga. Then, gradually, they will realise the incalculable benefits of Satsanga. Life is short. Time is fleeting. Death is waiting to devour you all at any moment. That 'tomorrow' will never come. It is very difficult to get again this human birth. Utilise it profitably in the realisation of your Self through Satsanga. Realise Satchidananda Atman through Satsanga. Then alone you can be free. Self-realisation is the goal of human life. This is your highest duty or Dharma.

GOD'S TEST

Just as deputy collectors are expected to pass certain tests before they are promoted to the superior grade, so also, God tests the aspirants before He admits them into the domain of Moksha. The tests are very severe and rigorous. There are four important tests in the Adhyatmic field, viz., the test of Brahmacharya, the test of Deha-Adhyasa, the test of equal vision and the test of balance of mind.

Even Buddha was tested for his mental purity. He had to face temptations of every sort. He had to face Mara. It was only then, and not till then, that he had illumination under the Bodhi tree (the Tree of Wisdom) in Gaya. Satan tempted Jesus in a variety of ways. Jaimini was tested by his Guru, Bhagavan Vyasa. Vyasa assumed the form of a beautiful young girl and appeared before Jaimini. Jaimini made love to her. Immediately Vyasa resumed his original form and thus Jaimini was put to shame. He failed in the test. Visvamitra also failed in this test in the beginning. He covered his eyes when Menaka brought his child Sakuntala in her arms. Narada was also tested by Lord Hari. Narada also failed in the beginning. He was not able to understand the subtle workings of Maya. Passion is very powerful. Many aspirants fail in the tests. One has to be very careful. He will have to develop a very high standard of mental purity. Then alone he will be able to stand the test. God will place the aspirants in very unfavourable surroundings to test them. They will be tempted by young girls. Name and fame bring the householders in close contact with the aspirants. Women begin to worship them. They become their disciples. Gradually the aspirants get a nasty downfall. Instances are many. Aspirants should hide themselves and pass for quite ordinary people. They should not show their Chamatkaras.

Then comes another test, the test of Deha-Adhyasa. God will test whether the aspirant has got Moha or identification with his perishable body. This is, indeed, a potent test. Yogi

Matsyendranath tested some of his disciples also in the following manner. He fixed in the ground one sharp Trisul (trident). He asked his disciples to climb the tree and hurl their bodies down, right against the trident. Many refused to do so. But a very sincere aspirant, who had deep faith in the words of his Guru, immediately ascended the tree and fell against the trident. He was protected by the mysterious Yogic powers of Matsyendranath. Guru Gobind Saheb also tested his Chelas. He asked them to give their heads. Many refused. Five disciples alone came forward. He took them inside a camp and cut the heads of five goats. Sometimes God will take the form of a tiger and appear before the aspirant. If he be very courageous and takes the tiger also as the form of Lord Vishnu, he will have immediately the Darshan of the Lord. If he becomes timid and runs away out of fright, then he has lost the game.

The third is the test of equal vision. God will test the aspirants to see whether they see the Lord in all beings—in dogs and horses, in snakes and scorpions, in outcastes and Brahmins. Ekanath was tested. You have already known that story. Nowadays there are many aspirants who will not give even a drop of water to a thirsty man in a train, but they will pose themselves for big devotees and shout: "*Hey Krishna, Hey Rama, Hey Hari.*" If they cannot serve and love the living Narayanas, how then can they serve and love the unseen Lord?

Namadeva was also tested. Lord Vittala of Pandharpur assumed the form of a dog and appeared before Namadeva. That is another marvellous instance where a Bhakta exhibited his true devotion to the Lord. You all know that story.

Sankaracharya was also tested. He had a little Abhimana of caste. He was a Nambudiri Brahmin. Lord Siva assumed the form of a Paraiah (a low caste Harijan) and appeared before Sankara. Sankara did not like to tread the same path trodden by the Paraiah. Then the Paraiah asked: "O Sankara, great Advaitic philosopher thou art! Where is your equal vision now? Where is

your Vedanta or oneness of life? You are showing dislike to me here as I am a low caste fellow. You still have Brahmin-Abhimana. Where is your Advaita philosophy gone now? What is the difference between my body and your body? Does your body contain six elements? Have I not got the same Avinasi Atman, the source for this world? Does your Atman differ from my Atman?" Sankara was really ashamed. He at once recognised that this outcaste was not really an outcaste. He reflected: "This outcaste cannot talk of such lofty philosophy. It is only Lord Siva who has come here to test me. I still have some traces of caste Abhimana." He at once prostrated before the outcaste and touched his feet. Then, immediately, the outcaste assumed the form of Lord Siva.

The fourth is the test of balance of mind. God will put the aspirants into various sorts of troubles. He will take away the son or wife. He will destroy the property. He will give incurable diseases. He will make him utterly hopeless. Then He will watch the devotee and see whether he has devotion for Him in such straitened circumstances or not, whether he keeps the balance of mind and whether he rejoices in suffering or not. Ramdas of Bhadrachalam was also tried. He lost his son. He was put to rigorous imprisonment for twelve years. He underwent various sorts of hardships during the period of his imprisonment. Yet, he never swerved a bit from his spontaneous love for his beloved Rama. Then Sri Rama brought back the life of his son. The sufferings that He gives are all blessings in disguise. He wants to infuse greater and greater Vairagya by destroying all worldly pleasure-centres. He wants the devotee to give his full mind towards Him.

You will also be tested by God for your sincerity and patience. The great translator, Malpa of Tibet, tested his disciple Milarepa in a variety of ways. He caught hold of his tuft and hurled him down the valley. He asked Milarepa to build huts and to destroy them several times to test his patience and sincerity. He drove him out of the house. But Malpa's wife was very

kind towards Milarepa. Milarepa left the house several times and came back several times. But Malpa never gave him any initiation. No aspirant can have that marvellous and extraordinary patience and devotion to Guru which Milarepa of happy memory had. He became the pet disciple of Malpa and turned out to be the best of all Yogins that Tibet has ever produced. In these days, disciples cannot bear even a single harsh word of the Guru. They are quite independent. They change their Gurus forthwith. That is the reason why they do not at all succeed in the spiritual path. They wander about hither and thither as idlers. They are burdens on society.

If any aspirant stands these four vital tests, the Lord would actually become a slave to that devotee. He would carry water for his morning and evening ablutions. He would serve him during his ailment as He did in the case of Madhavdas of Puri. He shampooed the legs of the Raja when His barber-devotee was indisposed. He guided the blind Surdas with a stick in His hand. He would carry food and water for the devotee's sake even as He did for the blind Vilvamangal. He wears the dust of the feet of such a devotee on His forehead. He would follow the devotee wherever he goes. In addition to these tests, there may be several other tests which cannot be exactly described. We cannot definitely say that God will test His devotees in such and such a manner. But, a sincere devotee is never afraid of these tests.

You should live, work and breathe for God-realisation alone. You should exert your level best to reach the goal. You should dedicate your mind, body and soul at His altar. The whole world is His Leela only. There is nothing but God. Feel His indwelling presence, always and everywhere, and enjoy the Atmic bliss.

CHAPTER SEVEN

ANECDOTES

STORY OF THREE SKULLS

Once a Rakshasa appeared in the Darbar of Raja Vikramaditya with three skulls, and told him that he would kill all the Pandits in his court if they were not able to select the best skull amongst the three within a week. Vikramaditya agreed to the proposal, and at once called all his Pandits and gave them the message of the Rakshasa. All the Pandits trembled with fright when they heard the message of the Rakshasa. But, fortunately, there was one intelligent Pandit, Rajaram Shastri by name. He gave solid encouragement to all Pandits and told the Raja that he would select the best skull for the Rakshasa without any difficulty.

After seven days, the Rakshasa again repaired to the Raja's palace. Pandit Rajaram Shastri entered the platform and said: "The skull in which this iron rod could enter from one ear to the other is the worst one. It is not worth even a farthing. That skull in which the iron rod would pass from one ear towards the mouth is the middling one. And that skull in which this rod would pass from one ear to the heart directly is the best of all." He then handed over the best skull to the Rakshasa. The Rakshasa bowed and hung his head in shame and left the Darbar. The Pandit was, of course, honoured by the Raja with rich presents of gold, shawls and cows.

The moral of the story is that those who hear religious instructions through one ear and allow them to pass through another ear without further thinking and practice of those valuable instructions are worthless people, like the worst skull. Those who hear the instructions through one ear and talk on these sub-

jects at least occasionally are the middling class, like the middling skull. But, those who hear the instructions through one ear and allow them to pass deeply into their very hearts and practise them in right earnest are the best class of people, like the best skull.

Coming again to my point, mere reading and talking on the subject of success in life and God-realisation will not do. You will have to put into practice immediately whatever you have learnt from this book and become an exalted Yogi or a Jnani. This is my fervent prayer.

VILVAMANGAL AND CHINTAMANI

Chintamani, the dancing girl, advised Vilvamangal, who was later known as Surdas: "O Vilvamangal! You are mad after this nasty body of mine full of all sorts of impurities. This is the day of your father's death. You have come to me at dead of night by crossing the river. Your whole body is stinking now. You have crossed the river by taking hold of a female corpse. The dead body that was floating in the river would have attracted several young men an hour ago when there was a little gloss in the skin and a little puffing in the cheeks. It is all flesh, bone and fat. Had you directed your mind Godwards—the Fountain-source of this beauty, the Beauty of beauties, the Embodiment of undecaying beauty—you would have become a great saint and attained everlasting peace and bliss. What a fool you are!" This chiding and admonition opened the eyes of Vilvamangal. The illusion set up by Avidya immediately disappeared. He directed his mind towards Sri Krishna and became a great saint.

Will you also become a Surdas, my dear Prema? The chance is thrown open to you as well. Krishna is now waiting at Brindavan with outstretched arms to welcome and embrace you. Do not lose this golden opportunity. Get, now or never, intense and burning Vairagya. If you always remember the dead body of a woman, her skeleton, and the parts of which it is composed—flesh, bone,

blood, urine and faeces—if you place before your mind the image of an old woman with wrinkled skin and rotten teeth, or the image of a sickly woman who has mere skin and bone with a ghastly look, I assure you that Vairagya will dawn in you now at once. That is the most powerful way.

Om Santih! Santih! Santih!

CHAPTER EIGHT

APPENDIX

HATHA-YOGA ALPHABETS

Asanas make you strong and healthy and eradicate many diseases.

Bhastrika Pranayama develops lungs, destroys the germs of tuberculosis, augments lung-power and lung-capacity.

Constipation is removed by the practice of Bhujanga, Salabha and Dhanur Asanas.

Dhanurasana is a combination of Bhujanga and Salabha Asanas.

Eating in moderation, plain living and high thinking help the Yogic student in attaining his goal quickly.

Fasting eliminates poison, purifies the system and invigorates the cells.

Garbhasana augments the digestive power, increases the appetite and removes many intestinal diseases.

Halasana makes the spine very supple and elastic.

Indriyas should be controlled by the practice of Pratyahara.

Japa of 'Om' or 'Hari Om' should go hand in hand with Asanas and Pranayamas.

Kumbhaka helps to attain longevity and awakens the Kundalini.

Lolasana strengthens the muscles of the arms and forearms.

Mind can be controlled by Vairagya, Abhyasa, Satsanga, Vichara, eradication of Vasanas, destruction of egoism,

Pranayama, meditation, and cultivation of virtues, such as mercy, complacency, self-denial, Santi and Santosha.

Nadi Suddhi can be obtained by the practice of Pranayama.

Oordhva Padmasana checks wet-dreams and transmutes the sexual energy into Ojas.

Paschimottanasana removes fat, increases the gastric fire and eradicates diseases of the stomach.

Quetta earthquake is nothing when compared to the agitation caused in the mind by the turbulent senses.

Regularity in the practice of Asana and Pranayama is indispensably requisite for quick and solid progress.

Sirshasana is the king of all Asanas. It transmutes seminal energy into Ojas, develops memory and intellectual capacity, and removes a host of ailments.

Trataka helps concentration of the mind and removes diseases of the eyes.

Uddyana Bandha imparts beautiful health, strength, vigour and vitality and removes the disorders of the alimentary system.

Vajrasana removes drowsiness, strengthens the spine, helps digestion and is very useful for meditation.

Winter is the best time for rigorous practice of Yoga.

Xerostomia (abnormal dryness of the mouth) can be removed by the practice of Sitali and Sitkari Pranayamas.

Yoga Mudra removes the disorders of the abdomen and awakens Kundalini.

Zerosis is the disease of the eye owing to the deficiency of Vitamin 'A'. This is removed by the practice of mild Trataka and Sirshasana.

KARMA-YOGA ALPHABETS

I

Adaptability is the fundamental virtue of a Karma Yogi by which he penetrates into the hearts of others.

Boldness is necessary for treading the path of Karma Yoga.

Charity is a great purifier. It covers a mutlitude of sins.

Doctrine of reincarnation is based on the theory of Karma.

Equanimity (evenness of mind) is an essential quality for an aspirant in the path of Karma Yoga.

Feel the divine presence everywhere and see the divine glory all round in every inch of His creation.

Generosity is a noble virtue that expands the heart of a Karma Yogi.

Humility destroys pride and helps the aspirant to turn out real and solid service.

Introspection is necessary for scrutinising your motives.

Joyous nature will help the aspirant to turn out substantial work.

Karma Yoga purifies the mind and prepares the aspirant for the descent of knowledge of the Self.

Law of Karma is inexorable.

Meditation combined with actions is suitable for the neophytes or beginners.

Naishkarmya is inaction in action through knowledge of the Self.

Offer all actions, their fruits, body, mind, Indriyas and the soul at the Lotus-feet of the Lord as Isvararpana.

Patience and perseverance are indispensable for the attainment of success in Karma Yoga.

Qualications of Karma Yogi are freedom from anger, hatred, pride and selfishness.

Renunciation of the fruits of actions takes the aspirants quickly to the goal.

Selfless service, such as service to the sick and suffering humanity, elevates the soul.

Tolerance alone can widen the heart of a Karma Yogi.

Unshakable faith in the efficacy of Karma Yoga paves the way for quick evolution and rapid spiritual progress.

Victory over the lower nature can be attained by arduous practice of Karma Yoga.

Work is worship. Therefore, serve all with Atma Bhava.

X is very keen in practising Karma Yoga as he has Karmic tendencies or Karmic temperament.

Yajna (sacrifice) done without expectation of fruits and idea of agency purifies the heart quickly.

Zeal and earnestness in selfless service produce wonderful results in the practice of Karma Yoga.

II

Agami Karma is the coming action.

Broad tolerance develops a magnanimous heart.

Cosmic love is the fruit of Nishkama Karma Yoga.

Daya (compassion) is a virtue indispensable for a Karma Yogi.

Elevate others by doing selfless service.

Fear not criticism in the performance of your Svadharma.

Give the mind to God and the hands to work.

Humility is a very important virtue a Karma Yogi should possess.

Isvararpana Buddhi is the offering of fruits of actions unto the Lord.

Jivanmuktas perform action for the solidarity of the world.

Karma Yoga is the Yoga of action for the purification of the mind.

Lokasangraha is leading humanity in the path of righteousness.

Mala is destroyed by the performance of Karma Yoga.

Nishkama Karma Yoga is selfless service.

Omission in the performance of Nityakarma results in the sin called Pratyavaya.

Prarabdha is that portion of our past Karmas which bears fruit in this life.

Quicken your progress in the path of Karma Yoga by doing works with Isvararpana Buddhi.

Raga-dvesha does not enter a mind purified by selfless work.

Sakama Karma leads to bondage.

Tamas is destroyed by performance of action.

Unrestrained charity broadens the heart and kindles love.

Viveka dawns only in the mind purified by unselfish works performed in hundreds of births.

Work is worship. Dedicate it to God.

Yajna is a religious sacrifice enjoined in the Sastras.

Zeal and enthusiasm are absolutely essential in all undertakings.

RAJA-YOGA ALPHABETS

Asamprajnata Samadhi is the goal of Raja Yogins.

Brahmacharya is the vow of celibacy which comes under the practice of Yama, the first Anga of Raja Yoga.

Control the mind by Abhyasa and Vairagya.

Dhyana is the continuous flow of one thought or idea to the exclusion of all others.

Ekagrata is one-pointedness of the mind.

Frying of the Vasanas takes place by Nirbija Samadhi.

Garima is the Siddhi by which the Yogi becomes very heavy.

Hatha Yoga ends where Raja Yoga begins.

Isvarapranidhana is surrender of oneself unto the Lord.

Jitendriya is one who has control over his senses (Indriyas).

Kumbhaka is the retention of breath in the practice of Pranayama.

Laghima is the Siddhi by which the Yogi assumes a very light form.

Mitahara is quite essential for students in Raja Yoga.

Niyama is observance of religious austerities.

Ojas is the spiritual energy which is developed by meditation.

Pranayama is the control of breath which is the fourth Anga in the ladder of Raja Yoga.

Quiver not an inch from your daily Yogic practices even under the most trying circumstances.

Raja Yoga is the king of all Yogas.

Santosha is contentment, which is one of the five observances under Niyama.

Tapas is mortification of three kinds, viz., mental, physical and verbal.

Unfurl the mysteries of Kaivalya by the steady practice of Raja Yoga.

Vritti is modification of mind or thought-wave.

Wandering nature of the mind is checked by the practice of Trataka and Pranayama.

X'mas holidays should be well utilised for Yoga Abhyasa.

Yoga is the suppression of the modifications of the mind-stuff.

Zealous practice of Yoga ensures quick success in God-realisation.

KUNDALINI-YOGA ALPHABETS

Anahata Chakra is the lotus of the heart with twelve petals.

Brahmarandhra is the hole of Brahman at the crown of the head.

Chakras are centres of energy in the astral body.

Diet of the Yogic student should be Sattvic, moderate and nutritious.

Ekagrata (one-pointedness of the mind) is obtained by the practice of Kundalini Yoga.

Fearlessness is necessary if you want to enter Samadhi.

Guru's help and grace are very essential for the practice of Kundalini Yoga.

Hatha Yoga prepares the student for the practice of Kundalini Yoga.

Ida Nadi (Chandra Nadi) flows through the left nostril.

Jati-smarana: remembrance of the incidents of one's previous births) can be acquired by the practice of Kundalini Yoga.

Kundalini is the coiled up Sakti that lies dormant in Muladhara.

Lalana Chakra is situated at the space above Ajna and below Sahasrara.

Muladhara is the Chakra that is located at the base of the spinal column.

Nadis are the astral tubes or subtle Pranic channels through which energy flows.

Oushadhi Yoga in which herbal preparations are taken to acquire Kaya Siddhi, is practised by the Yogic student in the beginning.

Padmasana is very good for practising Kundalini Yoga.

Qualifications of a Sadhaka are calmness of mind, Brahmacharya, restraint, etc.

Romancha (rapture or thrill) is experienced when the student advances in his practice.

Svadhishthana is the Chakra with six petals located at the root of the reproductive organ.

Trikala-darshi is the seer of the past, present and future.

Ujjayi Pranayama destroys decay and disease.

Visuddha Chakra, with sixteen petals, is situated in the Sushumna Nadi at the base of the throat.

Weak man is unfit for the practice of Yoga.

X is very fond of practising Kundalini Yoga as he has a mystic temperament.

Yoga comes from the Sanskrit root 'Yuj', which means, 'to join.'

Zeal and sincerity of purpose are essential for rapid progress in Yoga.

BHAKTI-YOGA ALPHABETS

Ananya Prema is single-minded devotion to the Lord, exclusive of anything else.

Bhakti Yoga is the easiest path for God-realisation in the Iron Age.

Chandrayana Vrata is observed by the devotees to destroy sins and propitiate the Lord.

Dasya Bhava is the servant Bhava entertained by the devotee towards the Lord.

Eshana-trayam (the three desires—desire for wealth, children and heaven) stand as hindrances to the development of true devotion.

Faith in the existence of God is the foundation of Bhakti.

Guru is the visible God on earth for the devotee.

Horripilation (Pulaka) is the standing up of the hairs of the body experienced by the devotee as he advances in devotion.

Ishtadevata is the deity of one's liking or choice by the worship of whom the Bhakta attains God-consciousness.

Japa of the Names of the Lord brings purity of mind and increases concentration to a great degree.

Krishna is the Supreme Deity, the Destroyer of the stains of Kali Yuga.

Lajja for the utterance of the Names of the Lord is a great obstacle for beginners in the path of devotion.

Madhurya Bhava is the highest form of Bhakti.

Nava-vidha Bhakti should be practised by all aspirants in the path of Bhakti Yoga.

Offering the body, mind and soul exclusively to the service of God is Saranagati (self-surrender).

Padasevana is service of the Lotus-feet of the Lord or service of humanity with Narayana Bhava.

Quiescence of the mind is a qualification common to both the Vedantin and the Bhakta.

Ruchi (Nama) is the taste for the repetition of the Names of the Lord.

Sakshatkara is attainment of God-consciousness.

Trishna (internal craving for sensual objects) is detrimental to the growth of Bhakti.

Upasana is the worship of the Lord.

Viraha is intense pain caused by separation from the Lord that is felt by the sincere devotee.

Weep for the separation of the Lord, but not for the death of relatives or loss of wealth.

X'mas holidays should be availed of for the completion of at least one Purascharana of your Ishta Mantra.

Yogakshema of the devotee is vouchsafed by the Lord.

Zeal and sincerity of purpose pave a long way in God-realisation.

VEDANTIC ALPHABETS

Aparoksha Brahma-Jnana is direct realisaion of the Self through intuition.

Brahmakara Vritti is generated from the pure mind which is equipped with the four means, by meditation on the Self.

Chit is pure consciousness or Knowledge Absolute.

Dama is restraint of the senses.

Ekameva-advitiyam Brahma: Brahman is one without a second.

Faith in the teachings of the Srutis and the Guru and in one's own Self is very essential for the attainment of Self-realisation.

Hridaya Granthi, the knot of ignorance is annihilated by attainment of Brahma-Jnana.

Isvara is Sopadhika Brahman who is associated with Maya.

Jiva is idential with Brahman when his ignorance is annihilated by Knowledge of the Self.

Jnana is the fruit of meditation on the Self.

Kutastha is Sakshi (silent witness of the mind).

Laya of the mind cannot give you Salvation.

Mahavakyas (the sentences of the Upanishads) are four in number: "*Prajnanam Brahma*," "*Aham Brahmasmi*," "*Tat Tvam Asi*" and "Ayam Atma Brahma".

Nididhyasana is constant and profound meditation on the Self or Brahman after Manana (reflection).

Om is the symbol of Brahman.

Para Brahman is Sat-Chit-Ananda Svarupa (Existence-Absolute, Knowledge-Absolute and Bliss-Absolute).

Quintessence of Vedanta is identity of Jiva with Brahman.

Rajas is passion which obstructs the dawn of knowledge.

Soham "I am He" is a good formula for Vedantic meditation (Ahamgraha Upasana).

Titiksha is power of endurance.

Uparati is satiety or renunciation of works and taking up Sannyasa.

Viveka is discrimination between the Real and the unreal, the permanent and the impermanent.

Wealth of Atman is the real inexhaustible wealth.

X'mas holidays must be well utilised in Vedantic Sadhana.

Yathartha Brahma-Jnana (real knowledge or Brahman) alone can give you Moksha.

Zeal and earnestness are indispensable if you wish to have quick progress in Atma Sakshatkara.

GITA ALPHABETS

Anudvegakaram vakyam satyam priyahitam cha yat;
Svadhyayabhyasanam chaiva vangmayam tapa uchyate.

The utterance of words which do not give offence and which are truthful, pleasant and beneficial, and the regular recitation of the Veda—these are said to be the penance of speech. (Ch. XVII, 15)

Bahirantascha bhutanam acharam charameva cha;
Sukshmatvat tadavijneyam durastham chantike cha tat.

He is without and within all beings. He has no movement, and yet He moves. He is too subtle to be known. He is far away, and yet He is near. (Ch. XIII, 15)

Chaturvidha bhajante mam janah sukritinorjuna;
Arto jijnasurartharthi jnani cha bharatarshabha.

Four types of righteous men worship me, O Arjuna!—the man in distress, the man who wishes to learn, the man who has an object to gain and the man who knows. (Ch. VII, 16)

Devadvijaguruprajnapujanam sauchamarjavam;
Brahmacharyamahimsa cha sariram tapa uchyate.

The worship of the gods, of the twice-born, of teachers and the wise; purity, uprightness, abstinence and non-violence—these are said to be the penances of the body. (Ch. XVII, l4)

Esha brahmi stitih partha nainam prapya vimuhyati;
Sthitvasyam antakalepi brahmanirvanamrichhati.

This is a divine state, O Arjuna. He who has reached it is deluded no longer, and he who is established in it even at the hour of death—he attains to the bliss of God. (Ch. II, 72)

Gatirbharta prabhuh sakshi nivasah saranam suhrit;
Prabhavah pralayah sthanam nidhanam bijamavyayam.

I am the goal and the support; the Lord and the witness; the abode, the refuge and the friend. I am the origin and the dissolution; the ground, the treasure-house and the imperishable seed. (Ch. IX, l8)

Hato va prapsyasi svargam jitva va bhokshyase mahim;
Tasmad uttishtha kaunteya yuddhaya kritanischayah.

If thou fall, thou wilt go to heaven; if thou win, thou wilt enjoy the earth. Therefore, arise, O Arjuna, having made up thy mind to fight. (Ch. II, 37)

Na jayate mriyate va kadachit nayam bhutva bhavita va na bhuyah;
Ajo nityah sasvatoyam purano na hanyate hanyamane sarire.

It is never born; It never dies; nor, having once been, does It again cease to be. Unborn, eternal, permanent and primeval, It is not slain when the body is slain. (Ch. II, 20)

Om ityekaksharam brahma vyaharan mamanusmaran;
Yah prayati tyajan deham sa yati paramam gatim.

Uttering the one-syllabled OM, the Brahman, and meditating on Me as he departs, he goes to the highest state when he quits the body. (Ch.VIII, 13)

Purushah sa parah partha bhaktya labhyastvananyaya;
Yasyantasthani bhutani yena sarvamidam tatam.

That Supreme Being in whom all things abide, and by whom all this is pervaded, can be reached, O Arjuna, by exclusive devotion. (Ch. VIII, 22)

Rajavidya rajaguhyam pavitramidamuttamam;
Pratyakshavagamam dharmyam susukham kartumavyayam.

It is a sovereign science, a sovereign secret, a supreme sanctity. It is perceived by direct experience; it accords with the law; it is easy to practise; and it is eternal. (Ch. IX, 2)

Sarvadharman parityajya mamekam saranam vraj;
Aham tvam sarvapapebhyo mokshayishyami ma suchah.

Surrendering all duties, come to Me alone for shelter. Do not grieve, for I will release thee from all sins. (Ch. XVIII, 66)

Tulyanindastutirmouni santushto yenakenachit;
Aniketah sthiramatir bhaktiman me priyo narah.

He who is alike in praise and dispraise, who is silent and satisfied with whatever he has, who has no home and is firm of mind—dear to me is the man thus devoted. (Ch. XII, 19)

Udasinavadasino gunairyo na vichalyate;
Guna vartanta ityeva yovatishthati nengate.

He who sits like one unconcerned, unmoved by the dispositions, who remains firm and never wavers; knowing, it is the dispositions that act. (Ch. XIV, 23)

Viviktasevi laghvasi yatavakkayamanasah;
Dhyanayogaparo nityam vairagyam samupasritah.

Dwelling in solitude, eating but little, restraining his speech, body and mind, and ever engaged in meditation and concentration; and cultivating freedom from passion. (Ch. XVIII, 52)

Yah sarvatranabhisnehas tattat prapya subhasubham;
Nabhinandati na dveshti tasya prajna pratishthita.

He who has no attachments on any side, and who does not rejoice nor hate when he obtains good or evil—his wisdom is firmly set. (Ch. II, 57)

OM Santih! Santih! Santih!

HOW SHOULD HOUSEHOLDERS BEHAVE TOWARDS SANNYASINS

As Satsanga is the only safe boat to take you to the other shore of Bliss or Moksha, you should all try, as best as is in your power, never to miss it. Householders should approach Sannyasins with fruits in hand, wet with genuine Bhakti. As soon as they meet Sannyasins and get their Darshan, they should do Sashtanga Namaskara with Bhava and Prema.

Householders should remember one thing above all things when they go for Satsanga of Sannyasins. It is this; they should never, never try to enquire anything about the Sannyasin in his Purvashrama, about his birthplace, his previous vocation in life about his age, qualification, etc. Why? Because, these matters are dead things to them as they live in Atman. A real cobbler is one who talks on matters relating to skin, body and its relations, and not at all one who manufactures shoes. Householders should not talk anything that is worldly in the presence of Sannyasins. If they have any question to ask, they should always keep ready their question and should invariably take care to see that it pertains to spirituality and God. They should not try to invent some foolish questions for fun's sake as soon as they enter the Ashramas of Sannyasins or their Kutirs. They should not waste much time. Householders may take with them some

small presents, according to their capacity. Sannyasins are visible gods on earth. There is no Yajna or service greater than service to Sannyasins. It is the most potent purifier. Blessed are those who serve Sannyasins, for they will soon have peace of mind and purity of heart!

A SPIRITUALLY INCLINED SON BRINGS REAL PEACE

If a father has four sons, he must willingly allow one of his sons to devote himself entirely to spiritual pursuits and lead a life of Nivritti Marga. Just as a student joins a university for prosecuting his studies or doing some research work and is away from home for some years, so also, he can go in for seclusion and spiritual practices for five or six years. He can remain in white cloth. Nivritti Marga does not mean putting on an orange robe or shaving the head clean. This son will be able to guide the members of his family in the path of spirituality after he has made some progress in the line. He will stay with them and radiate joy, peace and strength and elevate them from the quagmire of Samsara. But in these days, the father desires that all his sons should become doctors, civilians and barristers. He does not like that any of his sons should tread the path of Truth. He is afraid that his son will become a Sannyasi when he sees him studying the Gita. He puts many obstacles in the spiritual growth of his son when he has inclination in this line, and forces him to marry. That is the reason why a worldly-minded father is always miserable even though his sons are in good positions. A spiritually inclined son is a valuable asset to the family. He purifies and elevates his ancestors up to twenty-one generations before and after him.

TWENTY SPIRITUAL INSTRUCTIONS

1. Get up at 4 a.m. daily. Do Japa and meditation.
2. Take Sattvic food. Do not overload the stomach.
3. Sit on Padma or Siddha Asana for Japa and Dhyana.
4. Have a separate meditation room under lock and key.
5. Do charity $\frac{1}{10}$th of income, or ten paise per rupee.
6. Study systematically one chapter of the Bhagavad Gita.
7. Preserve Virya (the vital force). Sleep separately.
8. Give up smoking, intoxicant drinks and Rajasic food.
9. Fast on Ekadasi days or live on milk and fruits only.
10. Observe Mouna for two hours daily and during meals also.
11. Speak truth at any cost. Speak little, sweetly.
12. Reduce your wants. Lead a happy, contented life.
13. Never hurt the feelings of others. Be kind to all.
14. Think of the mistakes you have done (self-analysis).
15. Do not depend upon servants. Have self-reliance.
16. Think of God as soon as you get up and before you go to bed.
17. Have always a Japa Mala in your neck or in your pocket.
18. Have the motto: 'Simple living and high thinking.'
19. Serve the Sadhus, Sannyasins and poor and sick persons.
20. Keep a daily spiritual diary. Stick to your routine.

SPIRITUAL DIARY FORM

(WEEKLY)

The Spiritual Diary is a whip for goading the mind towards righteousness and God. If you regularly maintain this diary, you will get solace, peace of mind and make quick progress in the spiritual path. Maintain a daily diary and realise the marvellous results.

No	Questions	Month							Total
		1	2	3	4	5	6	7	
1	How many hours did you sleep?								
2	When did you get up from bed?								
3	How many Maalas of Japa?								
4	How long in Kirtan?								
5	How many Pranayamas?								
6	How long did you perform Asanas?								
7	How long did you meditate in one Asana?								
8	Were you regular in your meditation?								
9	How many Gita Slokas did you read or get by heart?								
10	How long in company of the wise (Satsanga)?								
11	How many hours did you observe Mouna?								
12	How long in disinterested selfless service?								
13	How much did you give in charity?								
14	How many Mantras did you write?								
15	How long did you practise physical exercises?								
16	How many lies did you tell and with what self-punishment?								
17	How many times and how long of anger and with what self-punishment?								
18	How many hours you spent in useless company?								
19	How many times you failed in Brahmacharya?								
20	How long in study of religious books?								
21	How many times you failed in the control of evil habits and with what self-punishment?								
22	How long you concentrated on your Ishta Devata (Saguna or Nirguna Dhyana)?								
23	What virtues are you developing?								
24	What evil quality are you trying to eradicate?								
25	Which Indriya is troubling you most?								
26	How many days did you observe fast and vigil?								
27	When did you go to bed?								

Name . . . . . .

Address . . . . . *Signature*

AIMS AND OBJECTS OF THE DIVINE LIFE SOCIETY

THE DIVINE LIFE SOCIETY HAS BEEN ESTABLISHED

I. To Disseminate Cultural and Spiritual Knowledge

(a) By publication of books, pamphlets and magazines dealing with ancient, oriental and occidental philosophy and religion in the modern scientific manner, and their distribution on such terms as may appear expedient to the Board of Trustees;

(b) By propagating the Name of the Almighty, and by holding and arranging spiritual discourses and conferences and frequent cultural and spiritual gatherings for the welfare of humanity;

(c) By establishing training centers for the practice of Yoga, for moral and spiritual Sadhanas and the revival of true culture, to enable aspirants to achieve regeneration through worship, devotion, wisdom, right action and meditation, with systematic training in Asanas, Pranayama, Pratyahara, Dharana and Dhyana, and

(d) By doing all such acts and things as may be necessary and conducive to the moral, spiritual and cultural uplift of mankind in general and to the attainment of the above-mentioned objects in Bharatavarsha in particular:

II. To Establish and Run Educational Institutions

On modern lines and on right basic principles and to help deserving students by granting them refundable or non-refundable scholarships and also help them for doing research work in the various branches of philosophy and comparative religion, and also to train them to disseminate spiritual knowledge in the most effective manner;

III. To Help Deserving Orphans and Destitutes

By rendering them such assistance as the Society may deem proper, whether in any individual case or in any particular class of cases;

IV. To Establish and Run Medical Organisations

Or any other medical institutions and hospitals or dispensaries for the treatment of diseases and dispensing medicines and performing surgical operations etc., to the poor and needy in particular and to the other public in general, on such terms and in such manner as may be deemed expedient by the Board of Trustees;

V. To Take Such Other Steps from Time to Time

As may be necessary for effecting a quick and effective moral and spiritual regeneration in the world in general and in Bharatavarsha in particular.

About This Book:

This book is universally acclaimed as a masterpiece of Sri Swami Sivanandaji Maharaj, whose incomparable works on Yoga and Vedanta have been the guiding lights of seekers after Truth all over the world.

Sri Swamiji, by his precept and practice, has paved the way for not only the great goal of Self-realisation but success in life, here and now. A deep study of this volume would compel every reader to put the precept into daily practice; such is the power of Swamiji's persuasion. Such study and practice would undoubtedly bestow on the seeker great peace and prosperity, health and happiness, and eventually, liberation from birth and death.

In the wake of a persistent and growing demand for this remarkable guide-book from spiritual seekers of the East and the West, we are releasing this edition. May it inspire many thirsting souls is our humble prayer.

I SBN 81-7052-005-3

THE DIVINE LIFE SOCIETY PUBLICATION

ISBN 81-7052-005-3 ES174 Rs. 140/-